

# THE JAPAN CHRISTIAN QUARTERLY

VOL. II, NO. 1



JANUARY 1927

## CHURCH UNITY IN JAPAN

- The Present Position in Japan . . . . . J. P. Nielsen  
The Churches in Japan . . . . . A Symposium  
Christ and the Union of His People . . . H. W. Outerbridge  
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Church Unity—Next Steps to be Taken in Japan . A Symposium  
The Vision of the United Church . . . . K. M. Shepherd

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- Rennyo Shonin and the West Coast of Japan . . . C. P. Holmes  
The Jubilee Year of the American Bible Society . . . K. Aurell

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## Editorial and Departmental Notes, Book Reviews, Personal Column, Etc.

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Editor-in-Chief:—Rev. W. H. Murray Walton, M.A., F.R.G.S.

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*Emperor of Canada . . .	28	May 26	Jun. 1	Jun. 4	—	Jun. 7	Jun. 10	Jun. 19
Emperor of Russia . . .	73	Jun. 16	Jun. 22	Jun. 25	Jun. 26	Jun. 28	July 1	July 10
Emperor of Asia . . .	70	July 5	July 11	July 13	July 17	July 19	July 22	July 31
*Emperor of Canada . . .	29	July 25	Aug. 1	Aug. 3	—	Aug. 9	Aug. 12	Aug. 21
Emperor of Russia . . .	74	Aug. 18	Aug. 24	Aug. 27	Aug. 28	Aug. 30	Sept. 2	Sept. 11
Emperor of Asia . . .	71	Sept. 8	Sept. 14	Sept. 17	Sept. 18	Sept. 20	Sept. 23	Oct. 2
*Emperor of Canada . . .	30	Sept. 29	Oct. 5	Oct. 8	—	Oct. 11	Oct. 14	Oct. 23
Emperor of Russia . . .	75	Oct. 20	Oct. 26	Oct. 29	Oct. 30	Nov. 1	Nov. 4	Nov. 13
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# THE JAPAN CHRISTIAN QUARTERLY

ISSUED QUARTERLY BY THE FEDERATION OF CHRISTIAN MISSIONS

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Vol. II

January 1927

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## CONTENTS

Editorial Notes...	1
The Present Position in Japan as Regards Church Divisions and Church Unity. <i>J. P. Nielsen.</i>	7
The Contributions of the Several Churches to the Ideal of the United Church:	
1. The Anglican Contribution. <i>P. S. Sasaki.</i>	14
2. The Baptist Contribution. <i>S. Hashimoto.</i>	17
3. The Congregational Contribution. <i>S. Ebizawa.</i>	20
4. The Greek Contribution. <i>H. Iwasawa.</i>	22
5. The Methodist Contribution. <i>M. Akazawa.</i>	25
6. The Presbyterian Contribution. <i>S. Tsuru.</i>	30
7. The Roman Contribution. <i>S. Iwashita.</i>	35
Christ and the Union of His People. <i>H. W. Outerbridge.</i>	41
The Results of Church Union in Canada. <i>C. J. L. Bates.</i>	51
Church Unity—Next Steps to be Taken:	
1. By a Japanese Layman. <i>D. Tagawa....</i>	57
2. By a Missionary. <i>B. F. Shively....</i>	62
3. By a Japanese Clergyman. <i>P. Y. Matsui.</i>	68
The Vision of the United Church. <i>K. M. Shepherd.</i>	73
Rennyo Shonin and the West Coast of Japan. <i>C. P. Holmes.</i>	76
The Jubilee Year of the American Bible Society in Japan. <i>K. Aurell</i>	80
National Christian Council. <i>W. Axling.</i>	83
Federation of Christian Missions.	87
Christian Literature Society. <i>S. H. Wainright.</i>	88
Sunday School Notes. <i>H. E. Coleman.</i>	90
Temperance and Purity Notes. <i>Mark Shaw.</i>	91
Newspaper and Correspondence Evangelism.	94
Rest Home for Hospital Nurses.	96
Apartments for Missionaries.	96
Book Reviews; A Study of World Evangelization. <i>A. C. Bosanquet....</i>	97
The China Christian Year Book. <i>A. Oltmans.</i>	97
Christ and Labour. <i>A. C. Macdonald.</i>	99
Personal Column.	101

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467273

## Who's Who in this Issue

*Rev. J.P. Nielsen, S.T.M.* is a missionary of the United Lutheran church in America, working at the Theological College of the Lutheran church of Japan. He came to Japan eighteen years ago.

*Rev. S. Sasaki* is Professor of Applied Theology in the Central Divinity College of the Seikokai. He has studied extensively abroad, and is on the Committee appointed by the Seikokai to study the question of Church Unity.

*Rev. S. Hashimoto, B.D.* is Pastor of the Naniwa Baptist Church in Osaka and translator of "Black Rock."

*Rev. S. Ebizawa* is Pastor of a Congregational Church in Kyoto and is also head of the Educational Department of the Congregational churches of Japan. He is the author of several books on theology and education, and is one of the directors of the National S.S. Association.

*Mr. Heikichi Iwazawa* is a Bachelor of Theology of the Ecclesiastical Academy in St. Petersburg, and has served on the staff of the now defunct theological college of the Greek church in Japan.

*Rev. M. Akazawa, B.S.* is a member of the Methodist Church in Japan and is Head of the Lambuth Training School for Christian Workers.

*Rev. S. Tsuru* is Acting Dean of the Theological Department of the Meiji Gakuin and is a prominent member of the Japanese Presbyterian church.

*Rev. S. Iwashita, M.A.* is a Priest of the Roman Church and is engaged in literary work. He was formerly a teacher in the Seventh High School.

*Rev. H.W. Outerbridge, M.A., B.D.* is a missionary of the United Church of Canada, working in connection with the Methodist Church in Japan in the Theological Department of Kansai Gakuin, Kobe. He arrived in Japan in 1910.

*Dr. C. J. L. Bates* is Principal of Kansai Gakuin and is a Missionary of the United Church of Canada. He has been a quarter of a century in Japan. He is one of the Delegates elected to the Jerusalem Conference.

*Mr. D. Tagawa* is one of the leading Christian laymen in Japan. He has been member of Parliament and Vice-Mayor of Tokyo. He is the present Head of the Meiji Gakuin, and is prominent in the councils of both the Japanese Presbyterian church and the National Christian Council.

*Rev. B.F. Shively, D.D.* came to Japan 20 years ago. He is on the Staff of the Doshisha University, and is an ex-Chairman of the Federation of Christian Missions. He belongs to the United Brethren.

*Rev. P.Y. Matsui* is Pastor of St. Paul's church, Tokyo, and is a member of both the Standing Committee and also the Committee on Unity of the Seikokai.

*Miss K.M. Shepherd, M.A.*, is a Missionary of the Church of England under the S. P. G. and is engaged in evangelistic work in the Diocese of South Tokyo. She came to Japan in 1910.

*Rev. K. Aurell* is Secretary of the American Bible Society in Japan. He came East in 1891.

*Rev. C.P. Holmes* is a Missionary of the United Church of Canada working in the province of Echizen, West Japan.

## THE LATE EMPEROR, TAISHO.

The 122nd. Emperor of Japan.

Born, August 31st. 1879.

Ascended to the throne, July 30th. 1912.

Died, December 25th. 1926.

" O Almighty God, Who reigneth over all lands and governeth them according to Thy will, we thank and praise Thee that Thou didst bless our late Emperor. Thou didst allow him to take up the work of the Emperor Meiji and didst enable him to increase the glory of the Imperial House. Within our land, Thou didst cause him to administer education, to stimulate deeds of charity, and to increase the rights of the people; without, Thou didst allow him to reflect the glory of our Empire, to encourage friendly relations and to render more illustrious the Imperial destiny. Thou didst enable him to maintain the heritage he received. We beseech Thee to increase yet more the blessings that Thou hast given us in this era of Great Righteousness, and to make our nation more glorious by coming to know Thee, who art the Source of all happiness, and believing on Jesus Christ our Saviour, to follow Him with joy. Through Jesus Christ our Mediator we pray. Amen."

## THE NEW EMPEROR, HIROHITO.

The 123rd. Emperor of Japan.

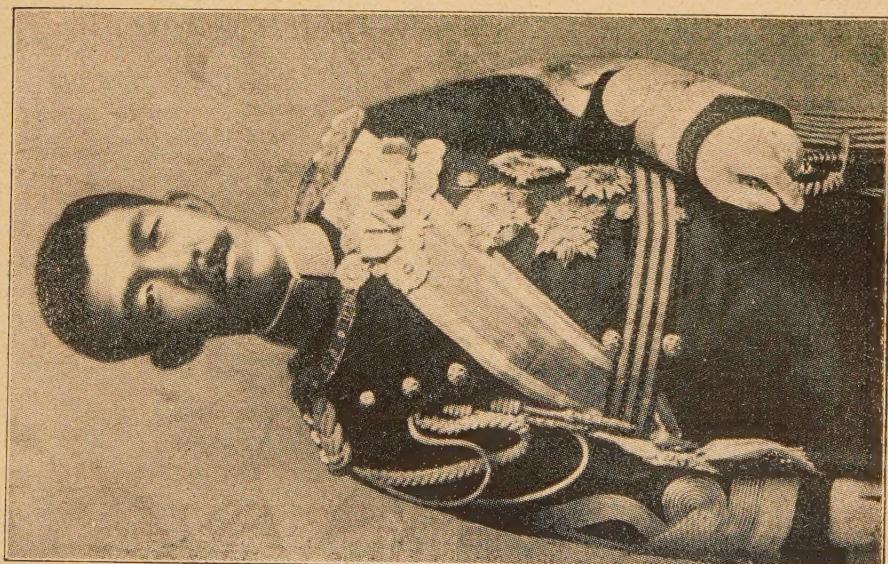
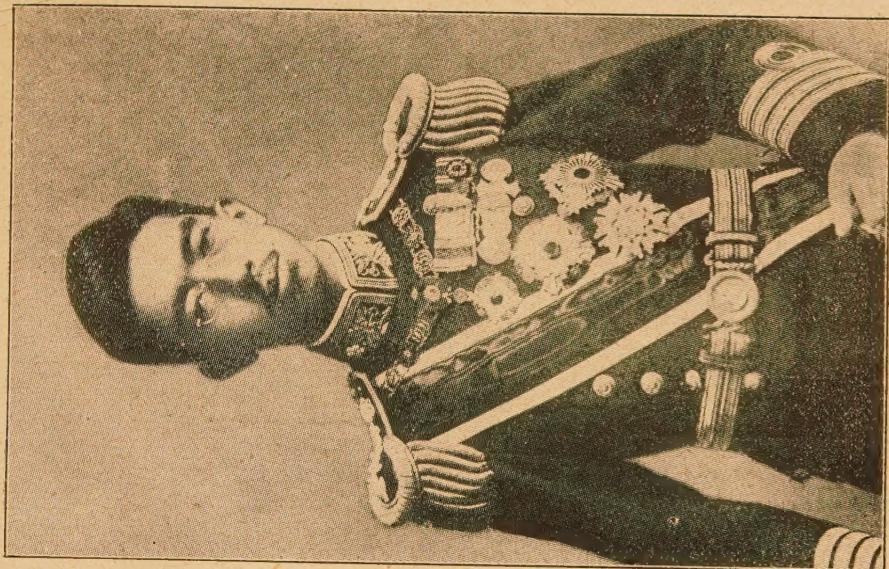
Born, April 29th. 1901.

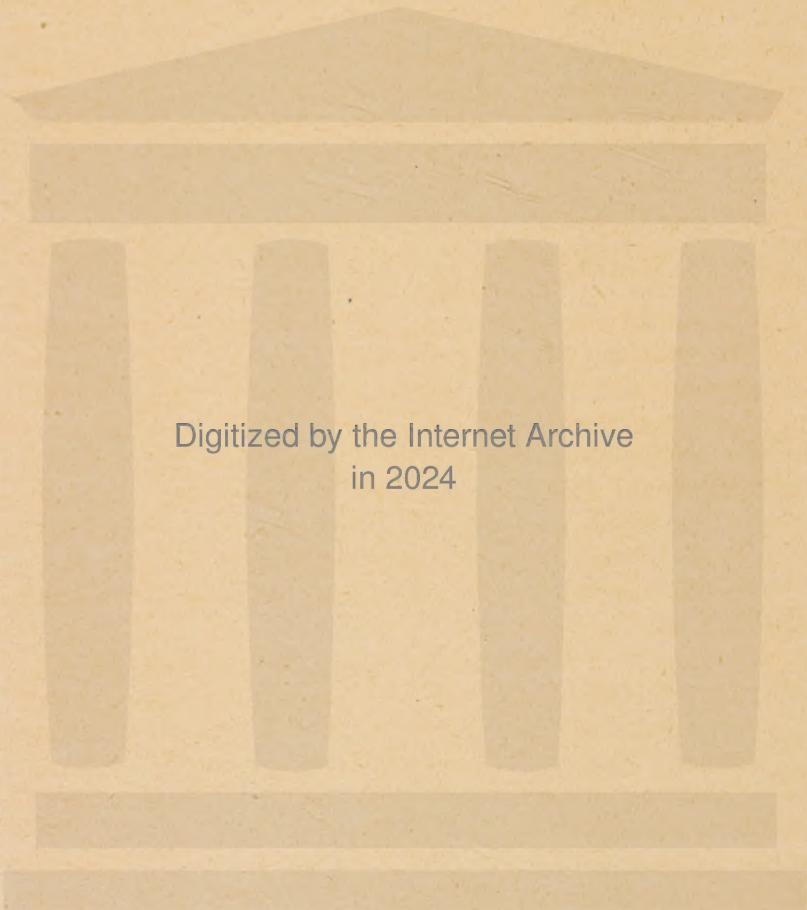
Ascended to the throne, December 25th. 1926.

" O Almighty God, Father of all mankind, we commend to Thy Fatherly love and care at this time the Imperial House in their grief. We especially pray to Thee for him who has succeeded to the task of the late Emperor, and has continued that line which has come down unbroken through ages eternal. We pray Thee to shed Thy heavenly light and illuminate his heart; we beseech Thee through Thy Holy Spirit to endow him with virtue, so as to make his reign even more glorious, and to grant protection and prosperity to the people he governs. We ask all this in the Name of Thy Son, Jesus Christ, Amen."

*Translation of special prayer issued by  
the Nihon Seikokai.*







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A JOURNAL OF CHRISTIAN WORK IN JAPAN

(Formerly "The Japan Evangelist")

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Vol. II

JANUARY 1927

No. 1

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Readers of "The Japan Christian Quarterly" are reminded that the views expressed in the magazine are not of necessity those of either the Editorial Board or of the Federation of Christian Missions under whose auspices the magazine is published.

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## EDITORIAL NOTES

"*THE vision which rises before us is that of a Church, genuinely Catholic, loyal to all Truth, and gathering into its fellowship all 'who profess and call themselves Christians,' within whose visible unity all the treasures of faith and order, bequeathed as a heritage by the past to the present, shall be possessed in common, and made serviceable to the Body of Christ. Within this unity Christian Communions now separated from one another would retain much that is distinctive in their methods of worship and service. It is through a rich diversity of life and devotion that the unity of the whole fellowship will be fulfilled.*"

The chief theme of the present issue of The Japan Christian Quarterly is Church Union or Unity. It is a subject which, in Japan at all events, has been described as academic and one in which the Japanese Churches have no special interest. There is a certain amount of unintentional truth in the former of these criticisms, for at the first Academy Plato endeavoured "to give a real existence to abstract conceptions of visible objects," which is frankly what we are out to do. But with regard to the second we venture to think that facts are beginning to point the other way. Not only have two of the largest Protestant Churches in the country actually taken steps with a view to a reconsideration of the subject, but also we know that among the younger leaders at all events there is a growing desire to get together.

Whether, however, the matter is one of urgency is another

question. It is quite possible that Dr. Mott grossly exaggerates the situation when he says, "An unbelieving world is the price paid for a divided Christendom." It is also possible that he does not.

Anyhow, as we think that the matter is not unworthy of thought, we have devoted this issue to its consideration. But in doing so we have endeavoured to keep clear before us the fact that this magazine is a missionary one and not a theological, and for this reason we have striven throughout to regard it from the standpoint of the Christian campaign. We have also kept before us as a principle of approach that conception of Church Union embodied in the famous Lambeth appeal of 1920, quoted at the head of these notes, which we venture to think expresses the true ideal in words which have not as yet been bettered. It is with this underlying idea that we have invited seven representatives of the Japanese Churches to give us what they think is the contribution of their respective denominations to the enrichment of the whole.

It is our intention in these notes, however, as we have said above, to regard the matter from a practical standpoint, and in order to do so clearly we will set forth our ideas in a series of axioms which we hope will commend themselves to all.

1. *It is the will of God that all men should hear the Gospel* (*2 Pet. 3.9*).

If this be true, then any circumstances or group of circumstances, which tend to deny to men what otherwise they may receive, are a negation of this principle. Our mind goes back to a city we once knew where the centres of activity of seven denominations were practically confined within a circle of less than half a mile radius in a city three miles across in any direction. Or to the same prefecture where of 388 cities, towns and villages 370 are unoccupied, while of the 40 odd churches which are to be found there, 30 are to be found in four cities alone. It is but a picture of conditions prevalent all over Japan. It is hard to conceive of such a state of affairs if we were one united Church. In other words, our divisions, even though we are amicably separated, mean, that many who otherwise might hear of the love of God, do not.

2. *It is the will of God that every man should be entitled to the full Gospel* (*Eph. 4. 11-13*).

"Sectarianism." Bishop Brent has truly said, "in spirit and in

form is par excellence the cult of the incomplete." With but one possible exception no single church professes to have the full orb of truth. As Dr. Temple has said in his 'Universality of Christ,' "No one individual or group of individuals has exhausted the resources of the Christian faith." Every Episcopalian Christian is the poorer for not having that special contribution which his Presbyterian brother can give, and vice versa. It therefore follows that however much of the Gospel we may give in our denominational teaching we are not giving it in its fulness such as we would if "all the treasures of faith and order were possessed in common, and made serviceable to the whole Body." To put it bluntly, we by our divisions are bequeathing to our Japanese brethren an imperfect Christ.

It is this fact which provides one of the fundamental arguments against Federation as an ultimate solution. Great as is its value as a means to an end, yet "the danger of federalism is that it would simply promote the unmodified survival of inadequate types, and afford no stimulus towards the emergence of a richer form of life." As the sponsor of Unity the National Christian Council would win a triumph, as a substitute for it it would enact a tragedy.

3. *The truly indigenous Church is both catholic in its heritage and national in its expression. (Eph. 4. 15, 16; Rev. 21. 24.)*

It is easy for the man in the street to criticise the Western Churches for "saddling the churches in non-Christian lands with differences that are purely occidental," or to poke fun at the Chinese Christian who described himself as "an American Baptist South." It requires no depth of thought or height of patriotism to speak about the Church as being purely Japanese, untainted and unfettered by the West; but it ignores the fundamental fact that Christianity is in essence a universal religion. No nation can make a monopoly of its faith. The heritage of one is the heritage of all. A so-called 'one-man church' is by its very nature a denial of catholicity. For this reason the Seikokai or the Japan Methodist Church are not exclusively Japanese bodies; they are integral parts of the world-wide Anglican Communion or Methodist Church. It was perhaps the failure to recognise this truth in an adequate manner, which rendered abortive the attempt on the part of some of the earlier missionaries to found the 'One Church of Christ in Japan.'

One obvious lesson for us from this fact is that the great movements towards unity which are going forward in other parts of the world, e. g. in Canada and South India, are not matter of purely academic interest but of vital significance for us in Japan today.

In his 'Expansion of Christendom,' Harnack reminds us that "the evangelists of the Catholic Church preached in one way throughout the East, and in another throughout the West, though their fundamental position was identical." This leads us on to our second point. If we must beware against forgetting that the Church in Japan is Catholic in its heritage, we must also take care to remember that it should be national in its expression. However natural and advantageous we may consider our Western divisions, they may be artificial in the East. They may be justifiable in America and at the same time indefensible in Japan. Aye and more, they may be actually reprehensible, for they may hinder Japan from making that contribution to the whole which it is peculiarly hers to give.

From this twofold standpoint it is easy to see how vital a bearing Unity is going to have on the situation in Japan. It is going to determine the very form that Christianity takes in this land: surely that is hardly a matter of academic interest!

4. *The task before the Christian Church in Japan is of so immense a character that it cannot afford to ignore within its borders anything that would improve its effectiveness.*

It may be argued that inasmuch as in nearly all the cities and towns of the Empire, where more than one church exists, the various workers are on excellent terms with one another and frequently cooperate in evangelistic and other work, the fact of our divisions makes but slight difference to the whole campaign; indeed, the greater variety and the healthy competition actually strengthen it! In our loyalty to Jesus Christ we are already sufficiently one.

".... we worship only Thee;  
In varied names we stretch a common hand,  
In diverse forms a common soul we see,  
On many ships we seek one spirit land."

Here again we must face facts. That there is a lot of happy co-operation in Japan, expressive of our underlying oneness in Christ, no one denies. By means of the Christian Literature Society we

are together seeking to tackle the problem of Christian Literature; the National Christian Council and the Federation of Christian Missions afford us common ground for the exchange and expression of ideas; some of our theological colleges are in fact, if not in name, of a joint character. Why not leave it at that?

Now we are all agreed that this cooperation is of value. The pooling of thought and experience gives better results; the united witness serves to demonstrate to the non-Christian that the Christian sects are on more amiable terms than the Buddhist ones. The question naturally follows therefore, that if this degree of cooperation is of proved value, is there any valid reason why it may not be explored further? Might it not prove yet more effective if a degree of Church union is attained? We do well to remember that it was a sense of need that proved the initial stimulus to the movement in Canada; the theological discussions came afterwards.

In recent issues of this magazine we have adduced facts to show the enormous task yet before the Christian forces in this land. The cumulative appeal of facts, adduced by Japanese and foreigner alike, has been simply overwhelming. With all that there is to encourage, the work is scarce begun. If that be so, can we afford, in order to preserve a measure of so-called liberty, to ignore anything which would make our work more effective?

"O Liberty, what crimes are committed in thy name!" It is not the "liberty" of the irresponsible individualism of the West which Japan wants today; we are seeing enough of that in other walks of life without bringing it into the Church. It is liberty of a disciplined society such as would be found in a comprehensive and united Church. The lack of such a discipline and the results of such a 'liberty' are well illustrated by an incident which has recently come to our notice. Outside one of the biggest cities in Japan today is a hospital for consumptives with close on one thousand beds. Representatives of a church whose work lies at its very gates started to visit the patients. They were warmly welcomed by these needy, suffering folk. Other churches recognised that the hospital offered a field of exceptional opportunity and sent their representatives; "and thick and fast, they came at last, and more, and more, and more," till the bewildered non-Christian Head finally banned all Christian visiting in the hospital, and today except for such meetings of his own planning, held by

religious leaders of his own choice, that hospital is closed to all general Christian work.

"That they may be one,  
Even as we are. . . .  
That they may be all one;  
Even as thou, Father, art in me, and I in thee,  
That they may all be one in us,  
That the world may believe that thou didst send me.  
I in them, and thou in me,  
That they may be perfected into one  
That the world may know that thou didst send me."

---

## THE PRESENT POSITION IN JAPAN AS REGARDS CHURCH DIVISIONS AND CHURCH UNITY

IN the letter from the Editor-in-Chief, requesting me to write this article, it was stated that, "It is the committee's desire that you give only facts and refrain from opinions." This is certainly a most wise course to follow, though it is open to question whether our opinions, in most cases, are based upon clearly ascertained facts. However, in this paper I shall make an earnest attempt to present facts, in so far as I shall be able to get at them, but with this mutual understanding between my esteemed readers and myself, that observed objective facts always pass through a certain psychological process in the mind of the observer, and that they will thus naturally be viewed from a certain fundamental standpoint, however much the observer tries to refrain from expressing his own opinions in regard to the facts in the case. The present writer does entertain certain opinions respecting the question of "Church Unity" in Japan, and if these should be felt now and then in the presentation of the facts, he must ask your indulgence.

No one who has made a somewhat careful study of the movements and dominating views of any age will have failed to be impressed by the fact that diametrically opposed tendencies, each from its own particular standpoint, present an array of "facts" which are held to underlie and determine the views advanced. All conceptions are held to be based on facts—whether those of the agnostic or atheist in his well-stocked library, or those of the tourist who, in the smoking room of an ocean liner, airs his views about missionaries. That many a man's opinion has been formed and hardened into a solid conviction before all the facts in the case were in will hardly meet with anyone's contradiction.

Facts may be divided into various groups, e. g., external and internal, accidental and essential, indifferent and determining. Every situation presents both sets of facts, but while it is far easier

for an observer to get at the external, accidental and indifferent facts, it is unquestionably of absolutely primary importance to go deep enough into any vital question to come to close grips with the internal, essential and determining facts. It is, further, an observable fact that the importance or non-importance attributed to certain unmistakable facts depends almost entirely upon the observer's intimate or distant relationship to such facts.

The purpose of the above remarks is simply, if possible, to get us all into an attitude of mind where facts, really essential facts, are faced squarely. It is the sincere purpose of this article to face at least some of the real problems in discussing the present situation in Japan as regards church unity.

### I. Some Facts about the External Situation

In the matter of church unity, the external situation in Japan in general is so well known and certain phases of it have been so carefully discussed from time to time, that, as far as this article is concerned, a very brief review will be all that is required.

But there is at present one vital fact which should not be overlooked, if we are to face the actual situation *in Japan*: this question cannot ignore the fact of our many relationships to foreign churches, boards and countries, for which reason it is not possible to limit the solution of this problem to Japan alone, if the aim is *one* united church.

The Christian movement in Japan is at present carried on by some fifty separate organizations, with twenty-one theological schools for men, and thirteen Bible schools for women. Of the above organizations, thirty-one have maintained work in Japan for thirty years or more; twenty-one of these for forty years or more; and eleven of them for more than fifty years. While this leaves about twenty organizations with a history of less than a generation on the field, it shows a large number that has been here longer than Israel was in the Wilderness and not a few that are about to complete, or have completed, two generations of work in Japan. More than 71% of all Protestant Christians in Japan hold their membership in one of the five largest denominations here. This leaves less than 29% to be divided among about forty-five other denominations. Of the more than fifty organizations, eleven report

less than five hundred baptized members each and six less than two hundred each. Five organizations have less than five native workers each and three others have less than eight each. A review of the *names* of the various divisions reveals the fact that seven names include the word "Methodist," four the word "Presbyterian," and a number of others the words "Anglican," "Baptist," "Lutheran," etc. To the wise this fact may suggest a way of approach to the problem of church unity.

There are twenty-one theological schools for men, which seems all out of proportion to the 508 theological students reported by these schools. Five theological schools, properly located, could undoubtedly take care of these 508 students, and some steps have been taken to reduce the number of such schools. If the whole number could be reduced to the suggested five schools, it would release the professors, or a majority of them, of the other sixteen schools for work in other fields, which on the face of it would seem to be a great gain for the whole cause. Statistics show that, during the past ten years, the number of theological schools for men has decreased from thirty-four, in 1915, to twenty-one, in 1925. This decrease in the number of schools would be very encouraging, if it were not for the further fact that the number of students during the same period decreased from 747 to 508. The greatest slump came between 1915 and 1920, but even since that time there has been a decrease. Whatever the cause for this may have been, it happened during the ten years when the number of baptized Christians increased from 123,595 to 177,683.

## II. Some Facts from the Writer's Experience

It has been the good fortune of the present writer to have spent more than fifteen years in Kyushu, while he has been less than two years in Tokyo. Both in Fukuoka-ken and in Kumamoto-ken it is usual that five or more denominations are at work in the cities. In the cities of Kurume and Kumamoto, where I know the situation best, there were the usual five or six denominations to divide the work. While it is a fact that all the Christians of either of these cities could easily have met for worship in one church and could in that case probably have been self-supporting and independent of foreign aid, it is an equally patent fact, which should not be forgotten, that such a policy would have reduced

the centres of Christian activity and the number of full-time workers to one-fifth or one-sixth the present number. In these cities the Christians of the various denominations came together regularly for prayer meetings, and special common services, the workers united in big evangelistic meetings, and the pastoral association met monthly to pray and plan together. The friction between these denominations was practically nil, while in many ways they reacted on one another as a healthy stimulus. With a few possible exceptions (I know of one), the so-called country-work—the work carried on in towns with inhabitants between five and ten thousand—was divided in such a way that no two denominations entered and took up work in the same place. As far as the work in Kyushu is concerned, the situation in Kurume and Kumamoto will serve as indicating a general situation. But whether these examples are typical of all Japan, I do not pretend to say, nor can they be constructed into an argument for a continuation of our divisions. On the other hand, in the interest of facing actual facts, it may well be questioned whether our common experience would constitute any strong proof that five or more men working in the same city *under one united church* would accomplish greater things or cooperate more harmoniously than is the case at present. The facts on the whole, where actual concrete situations are considered, point to very little over-lapping in the evangelistic work, as we limit our consideration to "the present condition in Japan." The fact of a considerable measure of cooperation among our many divisions deserves all due credit. Witness the Federation of Missions, the National Christian Council, Newspaper Evangelism, and Nation-wide Evangelistic Campaigns, besides the many local cooperative activities. In the experience of the present writer, our divisions are practically entirely forgotten when we all get right down to the actual work which constitutes the first and foremost purpose of all our efforts, namely, preaching the need of salvation and Jesus Christ as the only Saviour. But facts also go to prove that we cannot stop at this—we must prepare candidates for baptism and later organize them into churches, and right here is the place where our divisions begin and where they in very fact are hard to avoid.

### III. Some Historical Facts Bearing on Our Problem

In this age of outstanding historical research in connection with every question of religions and their sacred literature, and in a very special sense of the Bible itself, a careful investigation of the historical background of our divisions might help us on the way to a solution of our present problem. In this respect history would take us right back to the time of the Protestant Reformation, not for the purpose of placing the blame on any one of the great Reformers, but in order to get at some of the fundamental differences that have persisted to this day. It hardly serves our present cause to overlook or ignore the historical fact that in the rise of Protestantism radical differences of interpretation, not merely regarding the sacraments and church government, but in regard to the very Gospel itself, rent the body of the Protestant Church. It is a further fact that the split then was between the Lutheran and non-Lutheran branches of the church, and even to the present day these lines are pretty equally divided—about 81,000,000 Lutherans and 68,000,000 non-Lutherans. Except in questions of rites, orders, and church government, there is very great agreement about essential doctrines and confessions within these two lines of Protestantism. A careful study of the present movement towards church unity shows that there still is a deep-seated consciousness of this fact. A more thorough study of our historical background would undoubtedly bring this out even more clearly. Up to the present time the actual unions realized have been along these lines—the United Church of Canada and several “United” Lutheran churches in America.

### IV. Some Facts about the Internal Situation

While it is a fact that many voices are raised against creeds and theologies in the present age, advocating a “Back to Jesus,” or “Back to the Gospels” cure for our ills, it is undeniable that a majority of the great historical denominations, on the whole, continue to take a firm stand on certain, to them at least, fundamental confessions and show no marked disposition to yield materially on these points. In our present discussion, this *internal* fact must be faced fairly and squarely. In fact it may prove to be the very crux of the whole problem. On the other

hand, it is also a fact, as has often been emphasized by advocates of unity, that we *are* at unity on many essential points, though this hardly warrants us in overlooking the other side. The experience of most of us--a very gratifying experience—is that the work of Missions has brought about a far better relationship among and a much more sympathetic attitude towards those of different denominations. Though there is a certain shallow sentimental attitude on the part of some which has resulted in great indifference to all kinds of doctrinal convictions, there has been on the part of many deeper natures a growing mutual understanding and appreciation among those of different but sincere theological convictions. The reaction of this situation among missionaries in its effect upon the "sending churches" may lead to the open road to real unity. As possibly throwing light on this internal situation, I quote the following sentences from a recent publication: "*It is Christ who unites us; it is doctrines that divide.*" If the emphasis in our approach to Christianity is What? then it is divisive, but if the emphasis is Whom? then we are drawn together at the place of this Central Magnet." As the author of the above also says, "the *whats* of Christianity are important," so many feel that it is impossible to get away from these "whats," nor is there absolute unity on the question of the "Whom." In trying to get back of these many internal divisions, which at bottom are the causes of our external divisions, it may be pointed out as a fact that we would all agree that what *really matters* in the Christian religion is Jesus Christ and His Gospel. Can we agree to discard all our various doctrines as these have been historically developed and get right down to a simple presentation of "Jesus and the resurrection" in the spirit of the early Apostles? Can we as missionaries, both in the field of Evangelism and in Theological Education, allow the Japanese Church to make a first-hand study of our many doctrines, rites, orders and forms of church government, and, adding what their own peculiar situation should seem to require, adopt and adapt what they feel they want? Dare we turn Jesus Christ and His Gospel, in its simple original form, over to the Church of Japan and, trusting that these foundation-facts of Christianity are able to create their own life and doctrines anew under new circumstances, feel assured that our "mission" has been fulfilled? If the facts in the case show that we have already been here too long with our many divisions for such a simple

solution, how about submitting the whole question of doctrines and practices to a representative council of Japanese leaders from all our more than fifty organizations for thorough study and decision, and then let the missionaries fall in line, or drop out, as best they can? We missionaries are not only bound by a long past history but are closely tied up with "the sending churches." Am I outside the proper sphere of this paper? My purpose is, if possible, to have all who are interested in church unity in Japan face the facts.

## V. Some Results of Our Divisions

While much in the above discussion implies that the results of our divisions have not all been bad, there is no denying the fact that our divisions have become not only a "by-word," but that they are the cause of endless confusion to the minds of the people among whom we work. These divisions entail a very considerable waste of men and means through duplication of the same forms of work. They weaken every big united effort, and will increasingly be a hindrance to proper coordination of the work over the whole field and any great concerted effort to reach the masses. Our divisions tend to cast a shadow of doubt on the question as to whether, after all, truth is so clearly revealed in our Bible that "even he that runneth may read," as we all have advocated that it is. Especially to the minds of the thinking youth of Japan, and of the world, our many divisions on doctrine and practice have been a stumbling-block. As one went from one Discussion Group to another at the Student Volunteer Convention at Indianapolis three years ago and listened to the expressions on this point as these came from India, China, Chosen, Japan, and other non-Christian countries, it was more than evident that what these peoples want is only Jesus Christ and His simple Gospel without all our so-called "accretions." There can be no reasonable doubt that our divisions have created for us missionaries, as Christ's representatives in foreign lands, an embarrassing situation which is very hard to face, and increasingly so!

J. P. NIELSEN.

# THE CONTRIBUTIONS OF THE SEVERAL CHURCHES TO THE IDEAL OF THE UNITED CHURCH

## 1. The Anglican Contribution

THE study of a great problem is always accompanied by some misapprehensions and this is true even in the case of this problem of the Unity of the Church. People are often recommending a church according to their own judgment or discussing it according to their self-made creed. But the Church has been founded on faith in Christ and by the working of His Spirit, and as such has not been made according to any human plan, nor justified by any qualification given by men. It ought to be believed in as we express it in our creeds.

If we guard against these misapprehensions, we shall not fall into the mistake of each insisting on his own church, and also we shall not try to make the church as we like it. Here we can grasp the true issue of the problem. What is the Church? It is the Body of Christ, that is the fellowship of our Lord and his followers from the apostles to the present day. In this simple statement there are three elements, i. e. (1) the Living Christ (2) the faithful who participate in His Life (3) an organization through which it functions.

Therefore if we want to have a right idea of Unity, we must touch on these points. The first and second may be treated as the subject of Faith, while the third specially concerns Order. Faith and Order are the problems of the Unity of the Church. No true approach to the subject must evade the difficulties arising out of these two sides. The movement towards federation of the divided churches conceals the real differences between the several denominations so as to obtain a temporal friendship, but real unity can only come from mutual understanding and fearless study of their Faith and Order.

\* For convenience English titles have been used in this symposium to describe the names of the respective Japanese Churches. The order is alphabetical.

I. The church stands upon a true faith in Jesus Christ, and by a true faith we mean a belief in Jesus Christ as the Incarnate Son of God. In other words we believe God's historical revelation and its fulfilment in Jesus Christ. There are many who believe in a universal revelation of God, but Christianity stands for the truth of this special revelation. If we were to discard certain parts of this faith, it would be much easier for us to promote unity among Christian bodies, but in that case it would not be the church of Christ as He meant it to be.

II. The believers are one of the elements composing the body of Christ. In regard to this aspect we have three points to consider.

Firstly, the matter of primary importance to a believer is his faith in Jesus Christ and he must always try to remain in His fellowship. If any believer has confessed his faith and been admitted to baptism, he has in virtue of it a connection with Christ's body. So, first we must have loyalty to the Faith and then we are guided into the church.

Secondly, believers must have the means of communion with the living Christ. If we have not such a means, our life is liable to be self-centred, because of the lack of objective reality for communion and an increasing tendency to self-assertion in using our own judgment and effort.

Thirdly, the believer's fellowship with Christ is an actual reality. Therefore it must not be thought that the church is invisible in its essence and that the visible Church, being necessarily imperfect, is therefore not the true Church. The Church must have a present visible existence as our fellowship with Christ is actual. This point of view is always misunderstood by those who take an individualistic view of the Church. They would deny the existence of the Church in this world because they want to make a church according to their own point of view.

We have spoken of that aspect of the church which deals with the union of believers with Christ, and these points give us respectively some fundamental principles of Reunion.

- (1) In order to have a united Church, we must start from the standpoint of the faith and not from a consideration of the present state of the Churches.
- (2) In order to have a United Church, we must pay due attention to the sacramental principle.

- (3) In order to have a United Church, we must have some definite idea of an organization existing in this present world, and this point will be the main subject of the following section.

III. As every living thing has an organic centre, the church, as the body of Christ, needs its organic centre by which every part may work out its function in union with the other parts. Again it is also true in the church that the organic centre does not give life but provides its persistence and function as in living creatures. The living power of the church comes from the spirit of Jesus, and not from the organization representing His authority.

In the Church, it is clear that the basis of organization is Christ's authority. But the point becomes ambiguous when we trace back the relation between His authority and the authorities at present exercised here in the church. How far can we consider that authority to be the will of the head of the church? Some will take the Pope, or the Scripture, or personal conscience as the final authority. But there are always limitations and defects in the exercise of the authority. Therefore, it is safer for us to study the nature of authority than to assign undue importance to any particular authority in the church. The following are the main features of the authority of the church.

- (1) The authority must be such as to lead men to the life of the living Christ so that they may obtain new life in Him and to guard them from straying away from this fellowship.
- (2) The authority must be a spiritual authority by which we mean an authority which does not limit moral and intellectual freedom. It must be authority for the order of the church and not authority for the sake of authority.
- (3) The authority must be independent of worldly authority, i. e. national sovereignty. It must not be under it, nor must it be counter to it.

I am sure these essential features of authority are to be found in the historical Episcopacy in the Anglican Communion. It has guarded the pure faith and due administration of sacraments as well as spiritual freedom and the self-government of the church through the ages.

P. S. SASAKI.

## 2. The Baptist Contribution

WE welcome the prospect of Christian Unity and it is our prayer and endeavour to bring about a larger fellowship and a wider tolerance among all Christians. Though denominations are the inevitable outcome of noble history, they have no vital meaning in an entirely new age, and particularly in mission fields their differences are rather sources of bewilderment and inefficiency. In fact, there is already a large measure of the new cooperation among them. So we sincerely long for the emergence of a new type of Christian Church universal. Yet we believe in Christian Unity upon the basis of spiritual experience and loyalty to our Lord Jesus Christ. An eminent scholar of our denomination once said, "The great problem of Christian union will never be solved by the negotiation of ecclesiastics around a green table; it will only be solved by the processes of life, through enthusiastic, passionate interest in human welfare." This spiritual union, we believe, is deeper, higher, broader, and more stable than anything else.

Of course, we hold in honour the name by which our church has come to be called, a name descriptive of our form of ministry and government, and we have insisted that our Baptist principle represents the purest order and practice of the apostolic church. Practically our polity has shown itself capable of development and adaptation to the needs of the centuries, and we find the free and gracious expression of faith in our denominational custom, and see no rational objection in submitting to a particular rite administered in a particular form. But this faith of the (true) Church we hold in the broadest catholicity, and we never use and can never use this theory for purpose of division or exclusion.

Now, in regard to our denominational characteristics and supposed contributions to Christian Union, we would maintain two fundamental points, Spirituality and Liberty.

By Spirituality we mean the evangelical spirit of salvation, that is to say, the immediacy of the communion of the soul with God. This principle demands that no priest, organized church, ritual, sacraments, ordinances, creeds or anything else can stand between the soul and God. Every believer is a priest himself.

Our position is not one of hatred of the prayer-book, but denial of the authority which can assume to require its use or proscribe other and freer usage. The teaching that grace is conferred by rite, that baptism of an infant grafts grace into the child, seems to us almost to substitute rite or church for the vital personal relationship of the individual soul to the living Christ. Again, assent to the creed is not a necessary condition of our church membership. It has been our glory that we had no creedal statute except the New Testament teaching. The sacred Scriptures only are the basis of interpretation. Many people confuse faith and the grounds of that faith. Faith is the vital experience and eternal value of redemption, but the grounds of that faith, the reasons for accepting it, vary from age to age, being influenced by current conceptions. From the standpoint of education this denominational keystone is in perfect accord with that which seeks, not to impose or mediate life to a soul, but to guide a soul in its native capacity for highest living. It respects personality.

In the second place this purely personal conception of the voluntariness of religion consequently grants complete liberty to all. All Christians are on an equality in their relations to God. We understand that the terms "bishop" or "presbyter" were used interchangeably in the New Testament churches not for an order, but of an office with apostolic simplicity and equality. We recognize the call of God to individual men to preach the gospel of Christ. Moreover, it is a mistake to require one peculiar type of religious experience, and to press all persons into the same mould. Religion is not something to be experienced once and for all. This independence of the individual logically requires the independence of the local church. This means the democracy of the local church. Democracy permits and encourages both individual differentiation and social integration. It provides for the fullest individualization consonant with the most complete socialization. Other denominations also have so largely come to our idea of democracy that the trend in the whole church is toward this goal. Boldly may we say that modern political democracy throughout the world owes much to this type of evangelical religion.

Thus we claim that our denominational principles are essentially those of the New Testament in their primitive form and that our churches are rightly organized. Spirituality and Liberty of religion, these we trust are to be the guiding principles in the

future within churches and between churches. Is it wrong to say that the prevailing sombre and dull tone of the present religious world is due to a lack of emphasis upon these central truths of Christianity? We are afraid, the church of today has drifted far from the teaching of its Founder and the example of his life. Traditional Christianity has tended to invest evangelical and moral ideals with an abstract and formal character which removed them from the actual and living world.

It is evident, however, that a thorough denominational loyalty is consistent with a very large interdenominational fraternity. So, as already said, we are heartily ready to meet any approach toward closer visible union with other bodies in matters of common interest and responsibility. We sincerely believe that our denomination can be enriched, broadened, and kept vigorous by joining other branches of the Christian church. Professor Frederick L. Anderson says, "Instead of being the narrowest of Christian bodies, we are in our principle the broadest and most liberal." The units ought to respect each other. Love is the only cure for sectarianism. Then, the aim of the Union is not to disturb existing congregations in any of their cherished methods or traditions, but to insure spiritual and material economies in church extension. It is a new unification of all these divergent elements yet preserving the finest fruits of each long history. So our task is to remove all the obstacles which are subjects of sectarian controversy, and gather into itself all that is good in every church. It will be a long step before we come to a happy alignment of open communion, open membership, and open pulpit, though these are not final solutions of the Christian union problem; it is gratifying, however, to note that there is some indication of amalgamation among these groups where previously isolation and discord were found. For instance, the Lambeth appeal marks something of a milestone in the movement. No self-respecting communion would consent to its proposal now, but "when we are ready to discuss Christian unity there will be a tide that not only overflows these inconsiderable obstructions, but washes them into unfathomable depths or bears them out to sea and casts them high on the shores of oblivion."

Though there is by no means complete agreement as to what the task of church unity properly is, it is expected that it would come first on the social side. It is quite evident that there are

difficulties in the way, but we must gather the whole strength in spirit and program for this new adventure. Dr. Jowett said, "The most commanding social necessity of our time is for the church of Christ to organize her powers against the forces which are working for international bitterness and alienation." There never was a time in history when this sin-tossed world needed the Gospel of the Kingdom of God more than it does today. We are in a state of moral chaos, and a house divided against itself cannot stand. Even the governments of this world are cooperating for the common good. Surely the time has come for Christian communions to perform their blessed task together, being united about the magnetic personality of Jesus Christ.

SHOZO HASHIMOTO.

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### 3. The Congregational Contribution

CONGREGATIONALISM is broad enough to cover all types of faith and order in its fellowship, so that the ideal of the United Church virtually expresses that of the Congregational Church. I dare to say, that it ought to take the initiative towards the realization of that ideal, if Congregationalists are to be true to their own beliefs.

The barriers between different denominations probably may be summarized under the following three heads:

- 1) The difference of creeds and the interpretation of Biblical truths.
- 2) The difference of church polity.
- 3) The difference of the forms and manners of ritual.

Now it is generally held that the Congregational standing on theology is always liberal. This may be too sweeping a generalization but you certainly find more liberals in the Congregational churches than in any other churches; while it is also true that you can find more radicals among other denominations, and many conservatives in the Congregational churches.

Congregationalism does not demand a distinctive form of interpretation or a definite set of creeds.

But one thing that Congregationalism can contribute to the United Church is its noble heritage of freedom and independence of belief, for which the forefathers of the Congregational churches contended at the cost of their lives, ever since the Pilgrim Fathers left their homes in England. Such liberalism, with its tolerance, must be the attitude of the United Church, if it is to include all the churches. The future Christian church will not be able to ignore the effects of historical research upon the Bible.

Again in the interpretation of the Gospel, the Congregationalists are wont to put emphasis on the social side of the teachings of Jesus, though there are many exceptions as in the other case, and thus to encourage Christians to attend to social service. While we believe that there is no real Gospel which overlooks the salvation of individual souls, yet we believe that the future Christian church, as an organization and the Body of the Living Christ, must needs take the lead in every activity for social betterment in the Community, and for that reason it will take the form of organization of the Institutional Church.

As to church polity, Congregationalism is also broad enough to adapt into any form of government, and there is even one period when it took up the order of Presbytery in its history; but its primary ideal is in the self-governing, independent local church, and one of the fundamental characteristics is the Democratic Polity through and through.

The Covenant formed by the Pilgrims on the deck of the Mayflower on the coast of Massachusetts before they landed, states the central idea of the democratic church polity, as they put it in the phrase, "The state without a king and the church without a bishop," though this sounds too harsh altogether. Of course I know that the present-day Congregationalism is not so strict as it was held three centuries ago, yet I am of opinion that the future Christian church must necessarily take in some feature of the democratic form of government, for which Congregationalism might contribute something.

As to the last point, simplicity of the forms and manners of rites is a characteristic of the Congregational church. Though it is true that we are also coming to realize the need of more forms in order to foster pietism in worship, yet we think too elaborate and too old forms will gradually give way to more

simple but spiritual ones in the up-to-date Christian church.

In closing let me add one thing about the attitude of our Congregational churches now approaching to this ideal.

The Annual Conference of the Kumiai churches held in September, 1925, in Tokyo passed the following resolution concerning church unity:

"Desiring that the Christian churches of different denominations in Japan may investigate concerning the matter of Church Union, and may cooperate for its realization, the Conference hereby expresses its will in the following resolution:

*"Resolved:* Realizing the situation in Japan and abroad, for the furtherance of the building of the Kingdom of God, our forty-first National Council of the Kumiai Churches in Japan suggest to its Board of Directors to take some proper means for the investigation of the matter and the promotion of the ideals for church union in Japan."

The Board of Directors afterwards appointed a Committee of Five for that purpose, including the writer, and the Committee are watching the movement as it moves on in this land and abroad, ready to approach anybody who wants to study the matter together.

It is his earnest prayer that this ideal be promoted and finally the time may come when all the churches will unite into one Body in Christ for the glory of our Lord.

S. EBIZAWA.

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#### 4. The Greek Contribution

IT is not possible to overestimate the value of Church Unity. It should be the hope of every Christian believer. The Church represents the mystical union between Christ and believers, and so this mystical Body should regard mutual and brotherly Unity as a matter of special importance. Further, inasmuch as the Church has been established by God to minister salvation to each individual, we must receive for ourselves this grace and truth

given to us through Christ, and reveal it in our daily lives. It is because we have not fully realized the mind of Christ in this matter, that our experiences of unity, so far, have always ended by being failures. They have proved but vain attempts and have actually stained the pages of history. Their record is a call to us, therefore, to be particularly careful when we come to think about the problem of Unity.

Now the fundamental basis of Unity is a spirit of mutual love between the several churches. It means an endeavour to purge one's own church of its bad points and to recognize the good points in others. Christ's teaching is so high and broad, so deep and long, that it is no easy task for mankind to reveal it in its perfection and harmony. Even Christ's disciples showed differing standpoints with regard to His teaching. Peter and Paul and John each had their special characteristics.

When we come to study the special features of the three great churches of the world we find that the Roman church pays special attention to Peter. In particular it emulates that principle which animated Peter when he drew his sword and smote off the ear of the soldier who had come to arrest Christ. All down its history it has fought against the foes of the Faith, and though we may not agree with its methods, yet we must appreciate its spirit. Further, the Roman emphasis on discipline has prevented confusion and has resulted in a body whose unitedness is without parallel. We cannot speak too highly of the fact.

The Protestant churches have made Paul's doctrine of justification by faith their special standard. This has bred a strong faith and a freedom of investigation, of which we must think highly.

The Greek Church, following the teaching and desire of the aged apostle John, has made love its special feature. Its spirit has found special inspiration in his words, "Beloved, let us love one another."

In the first place it attached great importance to dogma. The doctrines of the Holy Trinity and of Christology, which have been established by the suffering and work of the early fathers, who themselves were well schooled in all the wealth of Greek philosophy, are now recognized as the firm foundations on which the Church is built. Such teaching, of course, is not a mere matter of abstract reasoning.

The importance of the sacraments is recognized because they afford a mystical means of communion between God and man. But even more important than this, they are regarded as a means by which we draw on the source of new life and spirit.

In the third place, the most essential element in Christianity is the grace of God. Grace is the creative power of Christ. Those who have not experienced this grace for themselves, even though they may call themselves Christians, have seen nothing but the outside of Christianity.

Fourthly, we honour and believe in the Apostolic church. We regard it as our duty to continue our fellowship and pray together not only with the company of those who are alive, but also with the still greater number of those who have departed this life in the Faith. To pray for those in the Faith, who have left the world is to us no different to praying for one who is alive and who is separated from us by distance. We Japanese have from time immemorial paid great reverence to our ancestors, so the custom, which we have in our church, of praying for our departed brethren is one which finds a ready response in our hearts.

Again, we believe emphatically in the prospect of a joyful resurrection. We lead our lives and bear what we are called upon to endure with this end in view. "If Christ be not risen, then is your faith vain." With these words of St. Paul in our mind, we attach special importance to the festival of Easter. To us it is the festival, the day for congratulations above all others.

I laid emphasis above on the importance of dogma. In the past what proved the greatest stumbling block between the East and the West was the 'filioque' clause in the creed. We do not, however, regard this today in so vital a light. We see no objection to freedom of interpretation being allowed in this matter. When the doctrine first arose in the Western church, the more important of the fathers did not find fault with it nor regard it as heresy.

With regard to ceremonies, as they, like clothes and words, differ in every country, we do not regard it as essential for the Church to have but one form of ceremony. The Greek church use of images is not a thing which has for its purpose the setting up of a cult, but it is to do with its expression of Christianity. If we believe in the Incarnation of Christ, to use an image or picture of him as means of worship is to us but natural. But of course in any

religion it is easy to fall into superstition and make an image an actual object of worship; but this is of course a mistake.

To sum up, from a negative standpoint Church Unity will enable us to get together in our fight against materialism and atheism; from a positive standpoint, it will enable us to have as our goal that of making Christ's influence felt and so fulfil His prayer "the glory which thou gavest me I have given them; that they may be one even as we are one."

HEIKICHI IWAZAWA.

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## 5. The Methodist Contribution

THE union of Christian churches in Japan is one of the most desirable things for the religious life of the people. However the realization of this is quite a difficult task. It ought not by any means to be done through unnatural or mechanical processes. Though it may take some length of time, we ought to wait its natural development; yet in order to reach the goal it needs our constant efforts and encouragement. Therefore it is a good thing to be talking about it and studying towards this end. About twenty years ago, when I was a student at a seminary in the United States, I heard one of the strong leaders in the Canadian church speaking of their prospects in regard to the union of the Canadian churches. When I heard that the organization of the United Churches of Canada was finally made, I understood at once that their success was not the achievement of a few years of labour, but the fruits of a long unceasing effort, at least on the part of the leaders among the respective churches. We ought to have been doing the same thing in Japan.

The message of Christianity is Jesus Christ. Jesus Christ in the history and experience of man is the supreme subject of our religion. God revealed himself as our Father in the historic Jesus and He is still progressively revealing Himself through Christ in us and in the church. He has given us moral ideals with the living force to realize them. The thing Japan needs the most is the dynamic power which will enable her to realize the

high moral ideals which she has held in theory for a long time. This very need challenges the Christian church to show how it can supply to Japan such force as the people lack. At the beginning of the eighteenth century, when England was wanting the same sort of force, it was supplied through the so-called Methodist movement.

Thus the Methodist Church was started. It was not a new religion, nor a new teaching, but simply Christianity in a new spirit. "My doctrines," said Wesley, "are simply the common fundamental principles of Christianity." Again he said, "My teachings are nothing but the plain old doctrines of the church of England." But his teachings were made "with a change of emphasis and with a note of reality and of urgency." They were so made because the times demanded them to be such. If there is anything that the Methodist church can contribute to the new union church, it will be their experience stored up through the past two centuries. Out of this experience grew up the characteristic Methodist doctrines and church polity.

Wesley said, "Our main doctrines, which include all the rest, are repentance, faith and holiness. The first of these we account as it were the porch of religion, the next the door, the third religion itself." Repentance culminating in regeneration by the spirit constitutes the new birth. Faith in sanctification goes with the assurance and witness of the abiding of the Holy Spirit. Holiness is life in the Holy Spirit growing in grace every day as a reliable, faithful utensil which God can use for His glory on earth. These are the three spiritual phases or stages that God would try to bring upon one's religious life with the co-operation of the man himself.

In a country like Japan where the pantheistic idea of philosophy so deeply permeates the thought of the people, it is a very difficult task to bring man into a deep conviction of sin. A strong sense of sin and its hatred do not appear until man recognizes God as his personal God and Father who is working in him even before he realizes it. It is not difficult for the Japanese who has been taught filial piety from childhood upwards, to enter into the filial relationship with God because the very principle is firmly established in his heart. Thus whereas the pantheistic philosophy weakens the sense of sin, the practical teachings of filial morality help to convince one of the nature of sin.

Mere repentance, however, is not sufficient for spiritual growth unless it is followed by regeneration; that is, a new birth into a new life through the work and power of the Holy Spirit. The sense of sin becomes stronger in degree as one realizes the divine affection within himself. This experience is what Methodism is trying to emphasize that it may be realized in every man's heart as the fundamental basis upon which his moral character must be built, and upon which his future spiritual growth to the full stature as a child of God depends.

Sanctification is an experience of the divine power working in us for building Christian character. It is an experience with the living Christ in us. Faith in sanctification is the logical result of believing in God who lives in us as the Spirit of Christ. This Christ works in us as the modifier of our character to His own, and the modulator of our spiritual tone to the tone of the will of the Father moving in the universe. It is a steady process toward perfection. In reality perfection is a process of growth as Wesley said. Holiness, I believe, is a life in the Holy Spirit. By life in the Holy Spirit I mean three things. In the first place one must have a clear consciousness of the abiding of the Spirit who gives assurance of adoption to divine sonship, and who is the life-giving power for growth as a child of God on the earth. In the second place one must have a consciousness of the constant outpouring of the Holy Spirit upon him and of the continuous renewal of strength for his daily tasks. In the third place one must feel the urge of the Holy Spirit in him to flow out to win others. One who abides in Him cannot keep to himself but must try to evangelize others and must give himself to the work of establishing sanctified homes and a sanctified society through a sanctified personality. Sanctified personality, then sanctified homes, and then sanctified society:—is this not the program that Jesus laid down for the establishment of the Kingdom of God on earth? He gave us this program, its ideal, and the force for its realization. The force for realization is Himself. Is this not what Wesley tried to bring to the Christian's consciousness in his time?

The experience of Christ as the living force in the life of the individual, the home, the church and society is the theme of Methodist preaching. The sharing of this experience seems to me to be the greatest contribution we Methodists can make towards the ideals of the proposed church union. Is this not what

Japan needs most, specially at this time? I do not mean that the Methodist church in Japan is in an ideal condition, not by any means. Still they have a stock of past experiences which gives some special characteristics and colour to the church. They believe in revivals and promote them. However they are not narrow, simply practical with sufficient broadness that enables them to go with others hand in hand.

When we speak of the experiences with the living Christ, it sounds somewhat mystical. Surely it has a mystic phase; there is such a phase in almost all deep religious experiences. The beauty of Methodism, however, is that it is not satisfied with this mystical experience unless there is a corresponding expression in outward conduct. This is why Wesley and his comrades did not forget to visit prisons, poor homes and outcasts. I am sorry to say many Christian churches in Japan are so busy working for their maintenance that they fail to extend a helping hand to the needy as fully as they ought to. Those who are deeply interested in the social and political affairs of the nation and who render active service in that line of work often leave the church. They say that they are not satisfied with the attitude of the church in regard to these burning social questions. The responsibility for this unfortunate breach should not be laid wholly on either side, but rather on both sides. Yet I deeply regret that the church is not in a competent condition to meet the urgent social needs of the day. There is strong reason to believe that when the churches are united then we will be much better able to solve this kind of question. At any rate, we ought to be thankful for the fact that the churches in Japan are eager for evangelical work which is their primary responsibility. Even here, however, they are not powerful in convincing people of their sins and of turning them to God. Why not? Do we not hear sufficient preaching of Jesus' teachings, His ideals, and His ethics? According to my personal view the church is not sufficiently wakened yet to her need of the power of the living Christ. I think that the church ought to be more conscious of the fact that church work is done by co-operation of human with divine power. We lack consecration to let the living Lord work through us. We, His instruments, ought to be more attentive in listening to His guiding voice and more eager to obey His directions. In order to enter into a more intimate relation with the Lord we ought to cultivate an acute

sensitiveness to the divine will through our prayer life, and through a closer study of His words in the Bible. Methodist people achieved wonderful results in their early period because they practised this. I pray that our churches may be so aroused that there will be a revival of prayer life and of the study of the Scriptures and consequently a revival in the practice of Christ-like living.

Out of experiences of this character the Methodist church polity grew up to its present system of organization. Out of the many good characteristics of the Methodist organization, I wish to mention three points at which it may make an especially valuable contribution to a united church. The first of them is the place of ministers in the church. Methodism recognizes her ministers as a distinct order as a sacred office in the church. The minister's moral character is inquired into in the ministerial annual conference. Of course the layman has a right to express his voice in the question. But the minister's immediate responsibility is to his fellow ministerial co-workers in annual conference. In election of church officers the ministers nominate candidates from whom the members elect their officers. In connection with this I should mention the "Class Meeting," which has lay leaders and which opens the way for the development of the system of local preachers. Methodism allows laymen to preach and conduct the meetings at the church. A wise adoption of this system proves quite useful for the extension of the church and the growth of spiritual experience on the part of laymen. The second point is the travelling system of the ministers. The most important business that we attend to in the annual conference is the appointment of the ministers to every church and circuit. The beauty of this system lies in the fact that there is no church which has no pastor, and there is no minister who has no charge. However we do not have a time limit to the pastorate. We do have an election of a Bishop (Kantoku) in every four years at the time of the general Conference. The third point is our connectional system. This system acts in two ways; one is that it strengthens the consciousness of the church as a whole. The second is that with this consciousness the central officers can plan large campaigns for the church general and for the world outside. This rather centralized organization is one of the reasons for the rapid growth of the Methodist church.

Until the time comes for the consummation of the proposed union, we must go on being the best Methodists that we can and consequently the best Christians, or vice versa. That will be the best preparation that we can make for this coming union.

MOTOZO AKAZAWA.

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## 6. The Presbyterian Contribution

IT is a happy recollection for us all that the Protestant workers in early days had an ideal of one united church for this nation. None of us have serious objections to such an ideal. I think that ideal of former days challenges us today more intensely than ever. It calls us together anew for a fresh consideration of the matter as well as sets before us some concrete basic principles for union which I will mention presently.

The Nihon Kirisuto Kyokwai is one among many churches that cling to and earnestly desire to realize that ideal which could only be accomplished, if ever, on the simplest possible basis. And it must be done, at the same time, on the broadest possible scale. What kind of contribution the Nihon Kirisuto Kyokwai offers for such a work of union will be briefly indicated below.

Thirteen years after the establishment of "Open Ports," i.e. on March 10th, 1872, the first Protestant church in Japan was organized in Yokohama. It was called at first "Jesu Kokwai," but shortly after it changed its name to "Nihon Kirisuto Kokwai" the Catholic Church of Christ in Japan. "Its rule of faith was the Bible, and ecclesiastically it held that it should not ally itself with any one of the divisions in the church" (Church Unity in Japan, by William Imbrie, page 2). As the name of the church shows, this first Protestant church was national and catholic in spirit and aim. They desired that there should not be any denominational divisions in Japan and felt that Christians in Japan ought to be united under one communion in order to Christianize this nation effectively.

The missionaries of those days mostly were broad-minded and

far-sighted as well as dauntless and daring. Although they were sent from various branches of Protestant bodies in the West, they thought it best for Japan that she should have only one Protestant communion throughout.

In September, 1872, that is six months after the organization of the Jesu Kokwai in Yokohama a notable missionary convention was held in a chapel connected with the dispensary of Doctor Hepburn; the missions represented in that convention were Presbyterian, Dutch Reformed, Protestant Episcopal, the Church Mission, American Board, and the Women's Missionary Society. "The object of the convention was threefold: to arrange for the production of a common version of the Scriptures, to discuss methods of Christian work, and to consider the question of church organization. . . . The recent founding of the Nihon Kirisuto Kokwai was an event of deep interest to all, and it seemed to many that a rare opportunity was afforded to attempt the avoidance of the evils attendant upon unnecessary ecclesiastical divisions" (*Ibid.* Imbrie p. 3). Dr. S. R. Brown offered the following resolution which was adopted unanimously: "*Whereas* the Church of Christ is one in Him and the diversities of denominations among Protestants are but accidents which, though not affecting the vital unity of believers, obscure the oneness of the Church in Christendom and much more in pagan lands, where the history of the divisions cannot be understood: and whereas we, as Protestant missionaries, desire to secure uniformity in our modes and methods of evangelization so as to avoid as far as possible the evil arising from marked differences: we therefore take this earliest opportunity offered by this Convention to agree that we will use our influence to secure as far as possible identity of name and organization in the native Churches in the formation of which we may be called to assist; that name being as Catholic as the Church of Christ and the organization being that wherein the government of each Church shall be by the ministry and eldership of the same, with the concurrence of the brethren."

For a time everything was bright on all sides; but before long unfortunately opinions differed and divisions were made. The men and women of the Nihon Kirisuto Kokwai, however, had never given up the United National Church ideal. They grasped every possible opportunity and made efforts to unite the churches which had split off from the original church or had been founded

later. They succeeded in many ways while they failed in others. The successful outcome of such effort was the establishment of the Nihon Kirisuto Itchi Kyokwai on October 3rd, 1877. This United Church of Christ in Japan was the amalgamation of the work of seven different missions.

The Nihon Kirisuto Itchi Kyokwai on two different occasions approached the Kumiai Church to negotiate about union. For some reason or other, however, these negotiations did not bear fruit. But notwithstanding all the failures of the churches in former days the Nihon Kirisuto Kyokwai, the Kumiai Kyokwai, and many other churches still keep the ideal of church union very precious and earnestly look toward a brighter sky.

We are neither of Cephas nor of Apollos nor of Paul but are of Christ who is the Lord and Master and the Chief Corner Stone of the church redeemed by His precious blood. In Christ and for God we are to compromise and keep the unity of His Body.

There are four important considerations concerning the union of churches for which the Nihon Kirisuto Kyokwai has something to contribute: the first is the doctrinal aspect, the second is the church organization or government, the third is the form of worship, and the fourth is the relation to foreign missions and missionaries.

I. Doctrinal Aspect. The Confession of Faith of the Nihon Kirisuto Kyokwai at present which is the doctrinal standard is very simple, catholic, and comprehensive. At first our confession or doctrinal standard was composed of the Westminster Confession, the Canons of the Synod of Dort, and the Shorter and Heidelberg Catechisms. But later on a much simpler and original confession was needed. And after several years of prayerful preparation the present one was formulated in which together with the Apostles' Creed a special reference is made concerning Justification by Faith, the Work of the Holy Spirit, and the Validity of the Truth contained in the Old and New Testaments. With us theological learning is specially emphasized. We put special stress on the strictly evangelical discipline of the duty of church members to defend the true faith against the false and mistaken beliefs within and without the church.

Doctrine is the system of truth believed by the church and the essence of such doctrine takes the form of a creed. The church formulates the creed or restates it if necessary. But a creed does

not create the church. The Bible is the sole foundation of all creeds. In the Bible all the churches can unite in thanksgiving for instruction and for inspiration.

The Church of Christ must not be static but dynamic, and broad enough to include high and low church men, tolerating varied intellectual and theological activities, or interpretations and re-interpretations in the language of the age of scriptural truths such as the Sacraments, the Ecclesiastical Offices, Inspiration, the Second Coming, etc. Take for example the temple of Jerusalem. It was an established national church where priests ministered and performed rituals. There the Sadducees, the Pharisees, Jesus, Peter, Paul, the Jews, and the Proselytes joined in worship with solemn Amen.

The church which is too strict and uniform, exclusive and static, legalistic and self-satisfied will become sterile and petrified as in the case of Judaism. To the prophets, Jesus, and Paul the Law was neither unalterable nor infallible. Take for our instruction and edification the Bible and also all the positive evangelical truths stated by the church divines, on which all of us are in accord, and leave the particulars to each individual's views and interpretation.

II. Church Government. The Nihon Kirisuto Kyokwai has the government of the representative system. It is quite democratic in spirit and in practice. The Daikwai or Synod has the final authority. As a rule our councils are composed of an equal number of ministerial and lay representatives. Before Christ we make no distinctions between ministers and laymen. Jesus Christ is the head and master of the church. The church is the Body of Christ. There are many parts in the body. Being parts they are equal before the master but only different in function.

The form of government is not essential to church life. Although Jesus worshipped in the Temple of Jerusalem, and in the synagogues of Capernaum and Nazareth, he never raised any questions about the officers of the houses of worship, how and by whom they were ordained or what kind of jurisdiction they exercised over the congregations. The form of government changes in the course of time. For some times despotic government works well and good. In the next age it will not do and another form of government somewhat more constitutional and democratic is required. In the British Empire a new arrangement is being formulated between the various Dominions. So also in

the church, we see marked changes in religious life from what she had in the foregoing centuries.

As for the form of government of the United Church, in principle and for its final ideal, it may be wise for us to listen to the final clause of the resolution of the Yokohama Convention, stated above in full: "The government of each church shall be by the ministry and eldership, or lay representatives, with the concurrence of the brethren."

III. Form of Worship. The worship in our church is rather simple and spontaneous. We lay more emphasis on evangelical preaching than on liturgical forms. The kind of worship we much esteem is that of spirit and in truth. Yet this does not mean that liturgical worship is despised or rejected. On the contrary we have in some congregations more or less liturgical services on certain occasions. We recognize its merits and leave such practices to each officiating minister.

For this aspect of church life we have examples in the Bible and in the hymns used. Are we not using one Bible and one hymn-book in common among different denominations? Our Bible and hymn-book are big and comprehensive enough to meet all the different requirements. Why can't we make a common book of worship containing a variety of forms to suit different tastes? We can perhaps make such a book by putting together all the existing books of worship just as was done in making our present hymn-book.

IV. Relation to Missions and Missionaries. Our church from the very start maintained the ideal of strict independence from all the denominational organizations. She took it as the fundamental principle in order to attain the object of single communion for the nation. She stood for the ideal of the self-governing and self-supporting church. The relationships between our church and the missions—they are at present North and South Presbyterians, Dutch and German Reformed—consists in what we call co-operation and affiliation in evangelistic work. Neither the church nor the missions interfere with one another in their administration and discharge of business. The missionaries may or may not become members of the church councils according to their individual choice.

The churches supported or controlled by foreign forces are not free to unite of their own accord with other bodies unless

and until the mother churches at home are united, as in the case of Canada. Hence the success or failure of the realization of the ideal of a United Church in Japan depends in the last analysis on whether or not or to what extent there are foreign denominational interests or interferences in the Japanese churches.

The Nihon Kirisuto Kyokwai is neither Presbyterian nor Reformed nor Congregational. We have no such English name because we do not identify ourselves with any of the existing denominations in the West. Our church has been organized on the soil of Japan through the efforts of several broad-minded and far-sighted missionaries. We are free to take in or to unite with any party maintaining whatsoever things are true, whatsoever things are honourable, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, and the God of peace shall be with us all.

SENZI TSURU.

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## 7. The Roman Contribution

### I

THERE are many bodies in the world to-day called Christian Churches, and each sect holds a different opinion as to the nature of the Church of Christ. The aim of this article is the study of the principles on which must depend that unity or amalgamation for which we all earnestly long—supposing that it is within the bounds of realization.

Let us leave out of consideration the details of the varying view points of each church. Every one will at least admit that the Church is a kind of society. For if that is not granted it is useless to bring forward the question of Church unity, and the reasons for striving for the realization of such an ideal must inevitably disappear.

I think that the subject will be clearer if we consider abstractly what we mean by the unity of a body. We cannot conceive of any body existing in the world without a meaning. Whenever there

are aims or demands which cannot be attained or satisfied merely by the separate independent power of individuals, or which are difficult of realization in such a way, then men try to accomplish such aims, to meet such demands, by co-operation.

There cannot be a society which does not pre-suppose co-operative action in some sense or other. From this necessity are born many relationships, not inevitably explicit ones, which bind the members of the society one to another, and each to the society in which they exist.

"Where there is association there there is law." (*Ubi societas ibi jus.*)

This saying expresses a relationship such that there can be no possible ground for excluding the Church from this operation of the fundamental principle on the basis of its being a spiritual society. And since at least it is a body which has a significant existence, and is in consequence permeated by law, we must in that sense absolutely distinguish it from a fortuitous concourse of individuals.

The mere assemblage of many people by chance in one spot does not constitute an association. Since any genuine body is invariably a society permeated by law, it must in some sense or other, submit to the rule of some supreme authority. There must also be the bond of a mutual will, which is based on a unity of opinion among the members, with regard to the aims of the society and the means of their execution; a will which creates organic relationships, in which each member is active as a conscious part of the whole.

In the case of an earthly temporal society such as the State, its aims are earthly and temporal; there is a universal, natural, and continual desire for peace and happiness in daily life, and for the progress of culture; and there is rarely any escape from the utilitarian standpoint with regard to means of execution. It is therefore not difficult to attain unity of opinion, and the question being rather one of submission to some supreme authority, the discussion of the other points becomes unimportant.

But when we come to a society like the Church which places its ultimate aims in a heavenly and supernatural sphere, then those aims do not depend on instinctive demands enforced by human nature, but are rather such as St. Paul speaks of:

"A wisdom not of this world. . . . things which eye saw not,

and ear heard not, and which entered not into the heart of man; . . . things God revealed unto us through the Spirit." (1 Cor. II. 4-9.)

And therefore that oneness of opinion among Church members which secures the unity of the body, and that bond of mutual will which is its consequence. . . . in other words unity of Faith and the mutual intercourse of spirit among the members of the Church which is born of that unity (the Communion of the Saints). . . . become matters of the utmost importance. To resume, there can be no corporate unity with any meaning without the rule of a governor, a oneness of opinion with regard to the aims of the society, and co-operation of wills. In the same way it is utterly impossible to discuss the principles of Church Unity without pre-supposing some Church authority, a common Faith among all the members of the Church, and a spiritual fellowship among all the members which shall be positive, and not the merely negative result of avoiding collision.

It is only natural that unity should approach the ideal the more absolute the authority becomes, the greater the degree of strictness in unity of Faith, and the more vital the fellowship of believers.

I now wish to discuss these three points briefly, though in some detail.

## II

First of all we must notice that these three principles of unity are not to be put on the same level, and that the last two are based on the establishment of Church authority. We cannot conceive of unity of Faith unless there is some authority in the Church which shall present the Faith authoritatively to believers, and if the fellowship of believers is to be something truly religious and spiritual, worthy of the Church, the necessary condition is that it be based on a unity of Faith guaranteed by Church authority.

Such being the logical relationship it is clearly reasonable that Church authority should hold the chief place among these three principles.

The next questions are whether we are to seek the origin of this authority merely in the Bible, or in tradition, or whether we are to seek it in the living possessor of Church authority who not only secures and transmits to us the Bible and tradition but

makes clear and interprets to us the truths they hold. A yet further question is whether the one who so possesses Church authority is the universal Church itself, or whether we shall limit the possession to a special body of religious workers, or whether the possessor is the one head of the Church.

But these are questions which are practically influenced by the historical faith concerning the constitution of the Church. Here we must content ourselves with saying that in an abstract discussion of the principles of unity, such as this article aims at, it is most reasonable to hold that one practical method of achieving unity is the centralization of power in the possession of Church authority by one head.

But even if we acknowledge one Church authority, unity cannot be fully realized unless there exists what is called "the Communion of Saints" among all believers and between each company of believers. It must be confessed that this point is neglected by those who talk about the unity of the Church of Christ in the sense of a federation of all the churches, while these churches are holding mutually exclusive creeds and are independent of each other's control.

Several people may form a family, but they are not a single individual. Several families make a village, but they cannot be called one family. Several villages may be a province, but they are not just one village. If we pass from province to country though the larger body may be said to include the smaller ones within itself, unless there is distinction of position, limitation of self-government, and especially one pervading rule—the country will be only broken in pieces. . . . "Every kingdom divided against itself perisheth. . . . every town or house divided against itself cannot stand." Even without this appeal to Scripture is not this a natural truth we can all perceive?

Finally, we touch the heart of the matter with regard to unity of Faith. It cannot be said that the former two sorts of unity may not exist visibly and externally, even if divorced from inward faith. (Here we leave aside the question as to whether such a condition of things would not be inconsistent with loyalty to the individual conscience and to truth.) But when we come to Faith the question, being one of inward reality, demands a unity from the heart. And moreover since unity of Faith is of a permanent and corporate nature, it demands not a fortuitous unity (*unitas*

facti) which may have only a subjective basis, such as the sympathy of people undergoing the same experience, but an essential fundamental agreement in Faith (*unitas juris*).

And such a demand will only be satisfied when we presuppose a Church authority which can set forth a certain Faith authoritatively. Of course here too the differences of view with regard to the nature of Faith itself may raise all sorts of discussions. But the position that to believe is only to accept God's words on the ground of the absolute authority of God who reveals them to us and that it is sufficient if we are agreed on what are called "fundamentals of faith" is no more than an unsatisfactory make-shift.

For this reason. Having regard to the logical inter-relation of the articles of Faith it is reasonable to compare the relative importance of their contents or to lay down the limitations of the necessary conditions of salvation (without faith it is impossible to be well pleasing unto God; for he that cometh to God must believe that he is and that he is a rewarder of those that seek after Him. Heb. 11. 6) or to say that some articles of faith are specially fundamental. But as far as that word of God is concerned which is revealed for our acceptance, we ought not to say that we accept some parts as fundamental, but that it is no matter whether we believe other parts or not since they are unimportant.

The wrath of God is revealed upon all those who hold down the truth in unrighteousness.

### III

The Roman Catholic Church already realizes within its own communion the ideals of a united Church, since it presents in concrete form the three principles that our abstract consideration of the nature of any body has given to us, for it holds a common Faith which permeates the united worship and discipline of the whole Church under a single Head who possesses absolute authority.

I cannot discuss here the merits and demerits of those responsible for schism, but it must be recognized as a historical fact that what actually caused the divisions of the Church of Christ was non-adherence to some one of the three above-mentioned principles. Can the present mournful state of division be healed

without the acceptance of these principles, logically necessary for the unity of a society, and clearly actualized in the Roman Catholic Church?

It is not merely in the sense that these three principles are actualized in the Catholic Church. Since they are, in the original sense of the Greek, catholic (universal) principles, it does not need a wise man to be clear whether or not human effort can discover a way of unity outside their embrace.

"Holy Father, keep them in thy name which thou hast given me that they may be *one* even as we are. . . . neither for these only do I pray but for them also that believe on me through their word that *they may all be one*; even as thou, Father, art in me, and I in thee, that *they also may be one in us* that the world may believe that thou didst send me. And the glory which thou hast given me I have given unto them; that they may be *one* even as we are *one*; I in them and thou in me, *that they may be perfected into one*, that *the world may know* that thou didst send me, and lovedst them even as thou lovedst me. (Jn. 17. 11, 20-23.)

If all Christians will ponder these moving words in Our Lord's priestly intercession we shall realize that these three principles are the foundation of that unity for which Christ so longed for His Church, and we shall see what a hindrance is the breaking of that unity to the Christianization of Japan. "That they may be perfected into one" (*τετελευμένοι εἰς ἓν*). Long ago St. Paul cried: "There is one body and one spirit . . . one Lord, one faith, one baptism" (Ep. IV. 4, 5). On the day when this unity is acknowledged by all Christians, and only on that day will there be "one fold and one Shepherd"—(Jn. X. 16).

SOICHI IWASHITA.

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## CHRIST AND THE UNION OF HIS PEOPLE

VICTOR Hugo once wrote, "There is one thing more powerful than armies,—an idea whose time has come." There is abroad in the world today an idea, which is growing in strength and consistency. It is the conviction that the Church which is the Body of Christ has been crippled and enfeebled by the divisions which have rent it asunder, and that if the task which has been assigned us by our Divine Master is ever to be fulfilled, a closer unity of spirit, and cooperation in service are absolutely necessary among the various bodies which call themselves by the name of Christ.

If we look for the origin of this idea, we will find several elements entering into the situation.

(1) First we might mention a growing dissatisfaction with the achievements of the Past. The history of the Christian Church reveals many pages of which we as Christian people cannot be proud. How often has the Church been unfaithful to her great Master, denied His most clearly taught principles, fallen the prey of selfishness, narrowness and bigotry, sought her own things rather than those of God, and dragged her white garments in the dust. We do not have to go back to the days of the Spanish Inquisition or even to the pogroms of Russia to find illustrations of this, either. There is a growing conviction for instance that the part which the Christian Church played in the recent world war was clear evidence of weakness and failure. The tragedy of this great conflict was to be found not so much in the fact that great so-called Christian nations were fighting against one another in a spirit of hatred and revenge, but that at this supreme crisis in the world's history, the Church was unable to speak with any commanding voice, calling men back from their madness and bloodthirstiness to the spirit of forgiveness and love, which is the very essence of her religion. Instead of this the branches of the Church in various lands were all too ready to compromise their convictions to national necessity and become faint echoes of the popular demands of a semi-barbarous civilization. The Church is today beginning to awaken from her anesthesia to a belated con-

viction of failure and sin in regard to this and other great problems. If Christ is really our Master, *He* must rule rather than *h* tred and selfishness. Shall His voice be stilled when momentous questions are seeking solution? Shall we His followers be nationalists first and Christians at our own convenience?

(2) This growing conviction of past failure expresses itself also in a spirit of dissatisfaction,—more or less common in all denominations,—with the standards of the past. The denominational criteria which we have been setting up are often so evidently artificial and inadequate. The old historical fences are growing to look more and more shabby and unworthy as we realize that they are separating us from the fellowship of those whose love, sympathy and cooperation we need so badly. The things which unite us are so great, and so overwhelmingly important; those which separate us seem often so trivial and weak,—so much more in line with the traditions of the Scribes and Pharisees, and so far from the broad and tolerant principles of Jesus. How many of our denominations, I wonder, have a gateway broad enough to admit all the saints, apostles, prophets and martyrs of the past? If Jesus were here, in which of our denominational bodies would he feel at home, when so many of his true children were outside and not allowed to enter?

This fact is all the more important when we remember that in the same communion very great and far-reaching differences are tolerated,—differences in temperament, in theory and in actual practice. On the other hand what a great similarity there has been, for instance, among the *mystics* of all ages and in all the different branches of the Church! How much alike many of us are in the technique with which we carry on our work! We sing the same hymns, pray the same prayers, and preach much the same sermons. In fact the differences between *individuals* in any of the great evangelical denominations are often much more evident and outstanding than those which separate denomination from denomination. The lines which run horizontally through all these denominations are more real and divisive than the apparent vertical lines of denominational nomenclature. The fact is that in many of the most important things we have already *accepted* the principle of "unity of the basis of variety" within each of the denominations. It is in respect of historical and often relatively unimportant differences that our denominational divisions exist.

As some one has said, "Not much difference between a Baptistry or a Presbytery," all too often the dead hand of the past is heavy upon us. If we could escape from all the theological controversies of the past centuries, and be free to work out the principles of the New Testament in their practical application to the problems of our own day, how many of us would feel that we had made real progress toward the establishment of the Kingdom of God. Real differences, fundamental differences between the different denominations do exist, in some cases, and cannot be overlooked. How *many* of the differences however are due to the fact that we have been schooled in minor historical disputes, which are comparatively *irrelevant* today in the face of the great missionary task which awaits the Church! Is it not possible for us to bring these historical inheritances as our contributions toward the greater church which is to be, our gifts of gold, frankincense and myrrh to lay at the feet of Christ?

(3) Thirdly, we must recognize a growing conviction of the greatness of the Church's task and the need for a greater spirit of devotion and zeal in accomplishing that task. If we have been only half Christian in the past, it is little wonder that the mission of world evangelization is still unaccomplished. The failures of the past must serve as incentives to greater zeal in the future. There must be a greater insistence upon the real and vital things in our religion. What are these things? May I mention two of them which seem to me to be absolutely essential and to constitute great bonds of unity among Christians?

(a) A fresh emphasis on the centrality of Jesus Christ. It was a wise insight which has connected the two themes of Christ, and the Union of His People, in the subject which has been given me today. No real unity of the Christian Church can be found elsewhere. On the other hand, every fresh vision of beauty we see in *Him*, every act of consecration of *His* service, every recognition of *His* supreme place in the world's need, is at the same time a link which unites us with Christians of every creed, who in like manner are serving the same master. Christ must be the great rallying point for Christians everywhere. No real unity of Christian people can be accomplished, I believe, which does not make Him central.

Some scholars have gone so far as to claim that Christianity was not a religion, but a family of religions, because no one

unifying element can be found common to all its branches. I believe, however, that we have in the attitude of loyalty to Christ an element which historically, and today, binds Christian people together, as no other fact can do. It serves as a broad but most compelling bond of interdenominational unity, and a most effective basis for cooperation. Theologies have come and gone, rites and ceremonies vary with the temper of the age, but loyalty to Jesus Christ is a constant element in Christian faith as true of the apostolic period, or the Middle Ages, as it is today. It is I believe the one fixed point, the Polar Star, around which the changing centuries have swung.

During the Church Union gatherings in Canada last summer, one of the representatives of the former Presbyterian Church who had been at the front during the war, as Army Chaplain, told of an experience he had with a soldier of his regiment. The young man was so evidently exemplary in his conduct and Christian in his faith, that the chaplain asked him why he had not joined the Church. The reply was that he had not yet found any church whose creed and requirements he could accept without reservations. The chaplain asked him if he would make a statement of his own belief and determinations. He replied, "I have resolved to make those things for which Christ stood, those things for which he lived and died, the things for which I also will stand and will live and die." The chaplain answered, "If our Church had no place for men such as you we would be something less than Christian. Let me welcome you into the fellowship of the church." There is a note of reality in this which finds response in every true Christian. We feel that here are the marks of the true disciple, whether belonging to any organized body of Christians or not. The emphasis upon the centrality of Jesus is one of the greatest unifying factors in Christendom.

(b) A second emphasis, not quite so universally recognized, but, I believe, equally important, is the need for Christlike living. This ought to be the natural result of the first, though it is not always the case. The conviction is strengthening today, however, that Christian living is essential to the success of the Christian propaganda. The failures of the Church in the past, and her limited success today are both, I believe, the direct result of placing the acceptance of dogmas before Christian conduct,—the performance of acts of worship as a substitute for living the Christ

life. "If Christ a thousand times in Bethlehem be born, If he be not born in thee, thy soul is all forlorn." Have we not here also a common basis of unity and cooperation? Still more important,—is this not the only really effective and convincing argument in our missionary endeavour? What appeal can a message have which can show no transforming results in the lives of its protagonists? A friend of mine who is at work among Moslems asked a group of his Moslem friends not long since, "What is the message which Christianity can give which will be really convincing to those of the Moslem faith? What would be necessary to bring you to accept Christianity?" The man sitting nearest to him tapped him on the shoulder and said, "Just be Christian. Just be Christian."

From all the great non-Christian races comes this same demand. We hear it most insistently from India, from China and in our own land of Japan. "If you would be effective in leading men to Christ, you must first be Christian yourself." This emphasis is, I am convinced, another essential factor in any permanently satisfactory union effort. "Get right with God, and we will surely be right with one another."

This world-wide desire for a closer relationship between the various branches of the Christian Church has expressed itself in a large number and variety of Union movements. Some of these are but faint stirrings of longings dimly felt; others are clearly expressed efforts to bring about a consummation of this desire for unity; still others are approaching or have already attained their consummation.

There are two classes of Union Movements to be distinguished, (a) reunion movements between branches originally one, and (b) fresh efforts for union between bodies with little or no historical connection, or with very long periods of division, and very definite lines of cleavage.

(a) In the first class, which we might call denominational reunions, we might mention (1) Scotland, where the established Church and the United Free Church have made quite definite progress toward union. After eighty years of division, the two churches have agreed upon a union program which has been sent down to the various Presbyteries for approval. (2) England. Here, three Methodist bodies, the Primitive Methodists, Wesleyan Methodists and United Methodists are on the way toward union, though

with the probability that a number—a decided minority, however, of the Wesleyans—may join the Established Church of England, if this Union comes about. (3) The United States. Here also the Methodist Episcopal Churches, North and South, are carrying on negotiations looking toward reunion of the two branches which have been separate since the Civil War. While there is strong opposition in some quarters in the South, many are hopeful for the success of the movement. (4) The Mission Fields. While different in some respects from the cases just mentioned, the Foreign Mission Fields have frequently during the past few decades seen reunions between the various branches of a single denomination. We have to go no further than our own land of Japan for illustration. The Nihon Kirisuto Kyokai representing various Presbyterian and Reformed Churches; the Seikokai, the Anglican and Episcopal bodies; and the Mesojisuto Kyokwai formed from the union of three Methodist Churches at work in this land. Such unions among bodies with much the same history, creedal beliefs and often church polity as well, are fairly easy and natural.

(b) The second class of union movements is less far advanced but is, I believe, still more conclusive evidence of a new conscience and a new consecration to the great common tasks of Christendom. There have been during recent years very definite signs of a new attitude toward one another on the part of different evangelical denominations, and among those making the claim to catholicity as well. Let us begin with the latter first. (1) Unfortunately there seems to be little hope at present of any change of relationship between the Western or Roman and the Eastern or Greek Churches. While Rome perhaps might be inclined, the Eastern churches still remember the year 879 A.D. when Pope Nicholas I of Rome excommunicated the Patriarch Photius of Constantinople, and find it hard to forgive. A gesture of conciliation last year from Rome to some of the Balkan Churches met with no answering response. (2) Between the Greek and Anglican bodies, as also between the Roman and Anglican, however, there seems to be a growing spirit of cordiality: The Patriarch of Constantinople and the Archbishop of Canterbury have mutually agreed upon the recognition of each other's orders. During the past summer at the 1600th anniversary of the Council of Nicea in Westminster Abbey, representatives of the Eastern Church were present and took part with Anglican clergymen in the celebration. Similar recognition

has been accorded to Anglican clergymen by the various branches of the Eastern Church. With the mutual recognition of Orders, the way seems open for even closer cooperation. (3) Between the Roman and Anglican Churches also there are evidences of a growing cordiality. It would be difficult for most of us to accept the prophecy of a Jesuit father made recently in Glasgow, that in a century England will be as truly Catholic as France. And some may wonder if that particular type of Catholicity would be much of an asset to Catholicism. There are however evidences that the experiences of four hundred years ago, are largely forgotten and forgiven in the "tight little isle." Cardinal Mercier of Belgium has been able to bring about on three different occasions since 1923 what have been called "Conversations" between representatives of the Anglican and Roman communions. While protests in England have been many, the Archbishop of Canterbury has defended his action, which he claims to be quite in accord with the Lambeth appeal for unity. The decree of Papal Infallibility made at the last Ecumenical Council of Roman Bishops in 1870 is perhaps the greatest barrier, and in all probability an insurmountable one. There is another Ecumenical council to be held in Rome next year however,—the first since 1870. Its actions will be awaited with interest. (4) Between the Anglican and other Protestant bodies also there has been a growing spirit of friendship, as shown by the Lambeth appeal of 1920. The ministry of the so-called Free Churches was recognized by the Lambeth Conference as "a valid ministry of Christ," but the necessity of reordaining any minister from one of the Free Churches desiring to enter the Church of England was still insisted upon. The pronouncement however and the increasing number of invitations of non-conformists to Anglican pulpits, is a most happy sign of the times.

Between the various branches of the non-conformist or evangelical churches the most hopeful relationships exist in many places. In Australia, Congregationalists, Presbyterians and Methodists have been working on the problem of organic union for some time. While the first two bodies seem prepared for action, the basis of union has been rejected by three out of the four Presbytery Assemblies,—those of Victoria, Western Australia, and South Australia, while in New South Wales it passed by a very narrow margin. Evidently it will still be some time before this

purpose can be consummated. Actual Church union has been accomplished, however, in four cases, I believe. Two united churches have been formed, I am told, in India, and one in China, in addition to the one in Canada. The first three are in the nature of unions between new and growing Mission Churches, with little history behind them, and few precedents to overthrow. We are probably correct in feeling that the Union recently accomplished in Canada is a victory which is in a class by itself. While we stand so close to it that we cannot see it in its real perspective, it is probable that Dr. Moffatt was right in describing it as one of the outstanding events in the History of the Christian Church. These Churches bring into the Union 93% of their congregations, and over 95% of their foreign missionaries. They represent 8,806 congregations, nearly 700,000 members, 3,819 ministers, and 648 Missionaries. But this in itself is small, except as it may perhaps pave the way for a larger union among these three bodies in other lands, and with still others of the evangelical branches. The three churches here represented number twenty or twenty-two million members throughout the world. Already advances have been made by other bodies in Canada also, asking to be allowed to discuss a basis of union with the United Church. The spirit is contagious.

Just here however it may be well to mention certain dangers to which the union movement is exposed. These must be frankly faced and reckoned with if the reunion of the various branches of the church is to be eventually consummated in any real sense.

(1) Organic unity must be preceded by a real unity of spirit and purpose. This is the *sine qua non* of any later organic unity. The anti-unionists in Canada were no doubt quite right in staying out of the Union, as apparently they had not reached the place where cooperation with the other bodies was a joy and a delight. On the other hand the relationships between the various uniting peoples was one of almost unbroken spiritual sympathy and fellowship of a very high order. Each had made sacrifices for the great cause, each felt the joy which comes through achieving a noble purpose even at a great cost. I had the pleasure of watching the progress of the United Church for two and a half months before leaving Canada. So far as I can learn there is no note of regret to be found anywhere in the United Church for the consummation of the Union. Instead there has been evident every-

where a new spirit of consecration and devotion to the common Master and the common task. This happy consummation was only possible because of the long years of preparation and the spirit of unity which already existed before the organic union took place.

(2) Any union movement must guard very carefully against the tendency toward "big business" which is so common in commercial spheres today,—the desire to amalgamate, to form mergers or syndicates, to build monstrous organizations, and dominate large interests. Such a desire to produce a great religious combine is inconsistent with and inimical to the cause of the Kingdom of God. We come not to rule but to serve. Our real greatness will be found not in controlling a mighty corporation, but in more effectively becoming the humble mouthpiece of God. This conviction, too, has been one of the most outstanding elements in the Canadian Union movement. As one of the leaders expressed it, "With this great church already organized, unless we are all filled with the spirit of consecration, God help us." Signs of a real spiritual quickening as a result of the union movement may greatly spread and be strengthened.

(3) The question naturally comes to many of us, What about the minorities. To what extent should they be coerced? And should a church wait till all are ready to enter before union with another body or other bodies is consummated? To this I would suggest in reply, coercion is never excusable. Education, and perhaps even persuasion are quite justifiable, but the rights of minorities in religious things, should never be denied. On the other hand I do not believe that the majority should always wait till a unanimous verdict is given for union. In the Presbyterian Church in Canada, about 15 % of the Churches decided to stay out of the union. Many of them no doubt in time will enter, as the old kirk congregations in Canada did with the United Pres. Church. Dr. Moffatt, who was in Toronto at the time of the Union Meetings, said at a private gathering one evening that he was convinced that the Presbyterian Church had done right to wait no longer. He said that the men who were known in Scotland for their leadership and scholarship were without exception in the United Church. "We trust your opinion and believe you have made no mistake, great as the price has been which you have had to pay."

When thinking of the subject of Church Union, I suppose all

of us let our thoughts turn to the practical problems of Christianity in this land to which we have given our lives. The possibility of presenting a united front to opposing forces, of feeling that we were linked up in one great common brotherhood of love and services as we face our great common task, is a thought that has peculiar fascination and power, and many of us are praying that in the good providence of God it may some day come about. It is not a movement to be undertaken lightly or without full recognition of the difficulties and sacrifices involved. At the same time I believe it to be a heaven-sent ideal, for which it is worth while to labour and pray. Some day it may prove to be an idea more powerful than armies,—when its day has come. May I close with a quotation taken from *The New Outlook*, the paper of the United Church of Canada, which sets forth the greatness of the task before us, and the nature of our leadership:

"Perfect life, says a noted scientist, speaking more truly than he knew, means perfect correspondence with environment. God has wonderfully enlarged, through union, life's spiritual environment. On every side the vista widens, and doors of opportunity are opening, calling us to larger thinking, better doing, and nobler living. And in the midst of the seven golden candlesticks, in the midst of his Church, stands One like unto the Son of Man, clothed with glory and power. He it is who has given us the wider vision. He alone can lead His people into greater love and service and sacrifice. In Him we trust."

H. W. OUTERBRIDGE.

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## THE RESULTS OF CHURCH UNION IN CANADA

I HESITATE to begin an article on Church Union in Canada because those who have entered into the United Church of Canada feel so great an enthusiasm over what they feel to be the greatest achievement in church history in modern times, that it is difficult for them to speak of it without giving offence to those who have failed to enter in. The enthusiasm that has been felt by many was well illustrated by one of the Scotch delegates to the inaugural meeting of the United Church who met a Royal Canadian Mounted Policeman and noticing on his collar the letters R.C.M.P. exclaimed: "Even the policemen in Canada are Re-united Congregational Methodist Presbyterians."

One year and a half have passed since the consummation of this Union of the Church. To have been present at the inaugural service which was held in the City of Toronto on June 10, 1925 is an experience never to be forgotten. Seven thousand five hundred persons, including three hundred and fifty official delegates, met in an improvised place of worship and praise to inaugurate the new church which brought together the Congregational, Presbyterian and Methodist communions throughout the Dominion of Canada, Newfoundland and Bermuda and on those Foreign Mission Fields that had been organized by these several churches.

At the time appointed for the beginning of the service three streams of delegates of the three uniting churches, meeting at the entrance to the place of worship mingled in a procession to their appointed seats singing with the congregation assembled.

"The Church's one foundation  
Is Jesus Christ her Lord"

There were few eyes in that vast congregation that were not moistened with tears of deep emotion and gratitude that God had brought to pass this realization of the hopes and prayers of over twenty years, for it was in the year 1902 that the first step was taken in this Union movement that was consummated on June 10, 1925.

The Service proceeded with the General Confession and continued through a series of prayers and Scripture readings and songs of praise to "The Hallowing of Church Union" in which the new church was consecrated by this whole body of believers in the following beautiful ceremony:

Minister: "To the glory of God the Father, who has called us by His grace; and of His Son Jesus Christ, who loved us and gave Himself for us: and of the Holy Spirit, who illuminates and sanctifies us:"

All: "This Church of Christ is consecrate."

Minister: "For the worship of God in praise and prayer:  
For the preaching of the everlasting Gospel:  
For the administration of the Holy Sacraments:"

All: "This Church of Christ is consecrate."

Minister: "For the edifying of the body of Christ:  
For the evangelising of the world:  
For the promotion of righteousness and goodwill:"

All: "This Church of Christ is consecrate."

Minister: "In the unity of the faith:  
In the bonds of Christian brotherhood:  
And in charity to all:"

All: "This Church of Christ is consecrate."

Minister: "Having part among the brethren in the inheritance  
of Apostles and Prophets,  
Fathers and Teachers, Martyrs and Evangelists:

All: "We give thanks unto the Father who hath made us meet  
to be partakers of the inheritance of the saints in light"

Then the representatives of the different Churches presented in a few words the spiritual contribution of each of their communions to the United Church, the Moderator of the Presbyterian General Assembly leading with these words: "According to the grace given unto our fathers, as witnesses to the Apostolic Gospel and standardbearers of the Church commissioned to make disciples of all nations, more especially in the manifestation of the Spirit in vigilance for Christ's Kirk and Covenant, in care for the spread of education and devotion to sacred learning, receive ye our inheritance among them that are sanctified."

He was followed by the Congregational Union Chairman in the same formula except for these words "more especially in the manifestation of the Spirit in the liberty of prophesying, the love

of spiritual freedom and the enforcement of civic justice."

The Methodist General Superintendent brought the contribution of Methodism in these words "more especially in the manifestation of the Spirit in evangelical zeal and human redemption, the testimony of spiritual experience, and the ministry of sacred song."

And lastly the Chairman of the General Council of local Union churches expressed the Faith of the new community churches that he represented in these words, "more especially in the manifestation of the Spirit in the furtherance of community-life within the kingdom of God, and of the principle in things essential unity and in things secondary liberty."

To each of these four statements the assembled multitude answered "We glory in the grace given unto us in this goodly heritage."

In this ceremony we see the special genius of this Union which was inclusiveness, not compromise, the result being that those who have entered into the United Church of Canada do not feel that they have broken away from the churches of their fathers or left behind the distinctive characteristics of the communions that have been dearer to them than their life-blood, but they are as good Methodists, Presbyterians or Congregationalists as ever and at the same time have entered into the fellowship of the other members of this new family.

This point needs to be clearly understood because the union of the Church of Christ can never be achieved by compromise: men can never compromise on convictions, but they can unite and harmonize their convictions in a larger and richer spiritual experience. This principle may be illustrated from the doctrinal statement of the United Church which combines those doctrinal convictions that have been most dear to Methodists, to Presbyterians and to Congregationalist, as for example in Article 6: "OF THE GRACE OF GOD"—which reads as follows—"We believe that God, out of His great love for the world, has given His only begotten Son to be the Saviour of sinners, and in the Gospel freely offers His all-sufficient salvation to all men. We believe also that God, in His own good pleasure, gave to His Son a people, an innumerable multitude, chosen in Christ unto holiness, service and salvation." Some people have said that this is not logical but whether logical or not there is no doubt that it is Christian and Scriptural.

In the new system of Church Polity we see the same principle

of inclusiveness adopted. Those terms and organizations which have been most dear to the different communions are included in the new Church. It is written "The unit of organization for the United Church shall be the pastoral charge" What more than this could the most insistent Congregationalist demand? Then it is ordered that the governing bodies or courts of the Church higher than those of the pastoral charge shall be,—(a) The Presbytery, (b) The Conference (c) The general Council, terms which one recognizes at once have been carried over from the three uniting Churches. To-day in the United Church one may hear Methodists stumbling over the word "Moderator" and Presbyterians learning to say "Mr. President" but all doing so in the best of good humour and with the conviction that their life has not been lessened but enriched.

The enrichment of fellowship is one of the greatest of the many great achievements in this church union. It has brought together in one family all the leaders of these three churches in every community who are now working, not separately but together, not in competition but in co-operation, not looking jealously at one another's success but at the one great object of Christianizing the community, the evangelization of the world.

For some years before the consummation of Union there was such a race between the Methodist and Presbyterian Churches in Canada that the following story, though somewhat exaggerated, is nevertheless based upon facts. It is said that in the Province of Saskatchewan the Methodist and Presbyterian Superintendents of Home Missions on one occasion were proceeding on the same train to open up new preaching places in the same new settlement. When the Presbyterian brother discovered that his Methodist confrere was on the same train he went into the baggage car in order to make sure that he would reach their destination first, but when he arrived at the station to his consternation he discovered that his Methodist brother had ridden in on the cow-catcher. Thanks God those days are over.

What did the union accomplish! It brought together three churches with a total communicant membership of about 800,000, in over 9000 congregations. Into this union there entered 80% of the membership of the former Presbyterian church, over 90% of the Congregationalists and 100% of the Methodists.

Some years ago a Methodist brother in the City of Toronto

met Dr. Sutherland, who was for many years General Secretary of the Methodist Missionary Society, and said to him, "Dr Sutherland, wou dn't it be dreadful to wake up some day and to realize that there wasn't another Methodist left in Canada?" To which the Doctor answered, "Oh ! but think of the joy of realizing that there wasn't another Presbyterian left in Canada." Unfortunately this joy has been with held from us because there still remain some seven hundred and fifty Presbyterian Churches with approximately one hundred and fifty thousand members. This we deeply regret; but was there ever a union of the churches when all the Presbyterians came in? We deeply respect the convictions which prevent some from entering into this union and shall continue to hope and pray that with the years all obstacles will be removed, that our fellowship may be still further enriched by the union of these still separated brethren.

What was it that brought about this Union? It was, in the first place, the practical necessity of preventing the overlapping of churches in sparsely settled districts and the using of missionary money to support the churches in competitive rather than co-operative enterprises. My own first year in the ministry was spent in Northern Ontario on a home mission field with three preaching places in not one of which was there a proper church building but where in one case a school-house, in another a deserted dwelling and in the third the dining-room were the halls used for services, but over all this same territory there travelled regularly a Presbyterian and a Church of England minister as well as myself, a Methodist, and we were all supported for the most part by Home Mission funds. To-day, this state of affairs has, to a large extent, been ended and large amounts of money and large numbers of men have been saved for extension work in the newer districts of Canada, and out into the Foreign Mission fields.

The second and still greater motive power that drove the Churches on into union was the growing conviction that the union of the Church was the Will of God, and that to turn back and adopt any compromise position would be a betrayal of that sacred conviction. These two impelling reasons were manifested concretely in the organization of some two thousand local Union churches principally in Western Canada who announced their willingness and desire to enter into the larger union as soon as it should come

about but their determination not to continue to perpetuate the old denominational lines.

At the end of a year and a half what evidence can we find of success in this great enterprise? In the first place, during the first year of the Church's history over four million dollars was raised for missionary and other general funds, an amount largely in excess of the combined amounts raised in the three separate churches in any one year before the Union. In the second place there are no regrets. Denominational lines have disappeared so completely that one never sees a division within any of the church courts along the old lines. So far as one can see, the success of the union up to date is already beyond the fondest expectations of its most enthusiastic advocates. It has proven that it can be done; that Calvinism and Arminianism, which a generation ago seemed doctrinally as far removed as the east is from the west, can be united in a richer religious experience.

There is a place in Canada where the Ottawa and St. Lawrence Rivers unite. The waters of the Ottawa are dark in colour whereas those of the St. Lawrence are clear and sparkling and where they come together they can be distinguished as two different streams but just below this place of union they rush into the La Chine rapids where they are tossed about amid the rocks and from which they emerge into one indistinguishable current which flows down into the ocean. So, already, these different churches are united in a greater and richer experience than has been known in any one of them.

Not by compromise but by inclusiveness, not by uniformity nor unanimity but by the fullest respect for freedom and the principle of variety in unity has this great work been accomplished. As was written in the church paper "The whole Christian world is watching our great adventure believing the consummated union in Canada to be the most significant movement in the field of religion since the Reformation. If the United Church of Canada be a positive success we have started a movement that will reunite Christendom within one hundred years."

Such is the enthusiastic conviction of those who have entered into the fellowship of the United Church of Canada and we believe that all who hope for the Union of the body of Christ will fervently pray that this faith may not be in vain.

C. J. L. BATES.

## CHURCH UNITY—NEXT STEPS TO BE TAKEN IN JAPAN

### 1. By a Japanese Layman

IN speaking about Christianity to those who are non-Christians, I have often been faced with the fact that even in Christianity there are many different denominations. Buddhism has also its different denominations, namely, Shinshu, Zenshu, Nichiren, etc., while in Christianity we have Congregational, Methodist, Presbyterian, etc., as well. To my chagrin I have felt it necessary to explain about the different denominations to enquirers. At least ten years have passed since I first felt the hindrance this problem is to teaching the Gospel.

For what reasons is it necessary for us to have so many denominations of Christian churches in Japan? I think it has not been due to special reasons or circumstances, but simply to the fact that foreign missionaries have brought and planted their own Christianity as it is in their home lands. Now that I have come to understand that this fact is the result of a lack of careful attention, I feel very sorry and cannot understand such carelessness in our seniors. On the other hand, it is true there were some people in the past who endeavoured to unite all the denominations, but their effort was a failure in consequence of the trend of the times, till at the present day we have a condition of disunion, opposition and competition.

The other day several missions in Japan, animated with a spirit of cooperation, advised the necessity of the study of the problem of Unity by the National Christian Council which is a society set up by most of the denominational bodies. This fact was particularly pleasing to me after my bitter experiences and impressions as I referred to above. I think this suggestion is a most valuable and necessary proposition, and I myself would like to assist in its realization from the bottom of my heart. With such an intention I am deliberating and keeping an eye on this problem as it unfolds. I have often thought as follows. But at the same

time I am not over-optimistic that the question of the unity of the various denominations will soon become a matter of practical politics. My reasons are as follows:

A. I have no actual opposition to the idea of unity: on the contrary I favour it.

B. I see no sign that it is possible at present or likely to become so. It is not a serious question to the denominations in Japan. Some are quite ignorant even that a movement for unity is being planned and deliberately studied by pioneers.

C. At best if it is to be realized at all, the actual result will only be brought about after many years. The words "after many years" used here, does not mean that it will be surely realized even then, but in point of logic, it ought to be realized; it is not presumed that it must be realized, perhaps it may not be realized even after many years' endeavour.

Why do I find this movement impossible? It may be strange to say impossible, because in what I have said above my opinion was not absolutely devoid of a desire to push forward. My reasons are as follows:

A. We, Japanese, seem much stronger or perhaps more selfish in group-spirit than Europeans and Americans, i. e. many people come together but they find difficulty in associating within one big party. They are used to oppose, and after all they are compelled to separate into small groups.

B. To improve or amend one's bad habits according to rational reasons is hard to carry into effect. For Europeans and Americans it is so; for Japanese it would be considerably more difficult. Japanese have a courageous nature and they sometimes act bravely and boldly, deciding to face a sudden change at the time of an emergency, like that of war, but in the time of peace, they are inferior in arguing, discussing or gradual improving. This proves that Japanese are not yet well-trained in regard to these matters.

C. In the teaching of Christianity in Japan, individualism, the spirit of liberty, or self-reliance of each individual has been mainly taught, it seems to me that it has lacked something on the point of the spirit of cooperation.

D. Things in Japan, not merely in Christianity, are closely related to the condition or situation of foreign countries. If we could succeed in unifying all the churches in Japan, but on the

other hand, western ones could not be united, what would become of our results? Other new denominations might be imported.

E. Especially the present day is one in which Japan is going to realize more and more her new powers.—Other countries also may have such an intention.—Such a desire is appearing even among the people of the churches, which as a result will tend to make more small groups or small denominations than ever before.

Above is my opinion concerning the tendency of Japanese and their churches. Therefore I am doubtful and pessimistic regarding the possibility of the unity movement.

I am afraid that the explanations given above may sound too simple and scarcely be understood, so I would like to say a few more words on the subject.

Why is it that the Japanese are so keen and narrow in the group-spirit? The recent state of the Imperial Diet is a good example. It is because Japanese cannot yet be said to have separated entirely from the old selfish thoughts of the feudal age. As you know, most Japanese political parties have no permanent principles. As their deeds and attitude are not based on any firm and invariable principles it is hard to cooperate or associate with others. Such an unpraiseworthy phenomenon is seen even in the Christian world. Think of the state of the annual meeting of each church! What struggles of the emotions we see! The spirit of endeavour to bring out resolutions in calm, deliberate and just ways, is lacking even in the Synods of the churches where it ought to be sacredly attended to.

In Japan, Christianity has been principally preached on its individual side; to the teaching of its social side, little attention has been paid. This may be one of the greatest reasons that Christianity is gradually forgotten by society. Whether society recognizes the value of Christianity or not is out of the question. But it cannot be denied this strong emphasis on the awakening of the individual and on the value of the individual soul has brought difficulties in cooperation, union, concession, and the like. It may sound strange to say that Christians lack the spirit of union and concession, comparatively speaking, even though they call each other brothers and sisters with love, but this phenomenon is the result of the causes stated above.

If we united all the Japanese churches, other new denomina-

tions would come from western countries, which would not unite. Even if that did not happen some Japanese who had studied in a foreign country, might bring back a new one. We feel it necessary to realize unity; but under these circumstances, we cannot help looking at the growth and attainment of the unity movement in foreign churches, because it seems difficult for us to secure it unless the foreign churches realize it first.

In the political world the tendency of separating into small groups is appearing; in Buddhism also we see new sects have appeared, which are standing against the old traditional sects. Like those in the Christian world, new methods of evangelization are planned, and new parties are gradually formed. I think this has a good feature because the work and movement of the new parties are much more active and progressive than the old ones, and moreover, the movement of the new ones is well Japanized and much more suitable to present-day people. Yet these parties are not willing to be united.

In short, I can say that Japan today is passing through the age of disunion, of acting according to one's feelings; it is not swayed by principles or by appealing to reason. Although it is important to bring about a Unity concession or cooperation based upon reason, yet I think it is quite a hard age to realize it.

Then, are there no means or methods for uniting all the Japanese different churches in the near future? I would say that it depends upon the interpretation of this word Unity (*gōdō*). If we interpreted this Unity in such a way that we must establish a new constitution after we have dissolved all the denominations, this would be quite impossible to realize in the near future as I stated in the preceding chapters.

Without taking this word in such a hard progressive sense, and if we tenderly took this word for evangelizing Christianity and doing all kinds of work in cooperation with the various churches, this plan would be soon realized. This action resembles a little the work of The National Christian Council. Of course, the present Council is not yet equipped, and there may be many weak points, but these are being gradually improved. I think the Unity movement would be realized if we assisted the Council to improve at this time.

Therefore, I do not like to interpret this Unity in such a hard way like the former, but interpret as the latter. I would like to

have its realization in a steady and gradual way without making any extraordinary haste.

One Lord, one faith, one baptism. We find some difference in the style or kind of every man's house, clothes, food, etc., but the difference in these things is not essential and it is not of sufficient importance to cause anxiety. Therefore, we can see that the problem of what kind of church is the best one to attend or what denomination should we choose, is as little important as those of dwellings, clothing, eating, etc.

We should feel happy indeed if the members of all the churches, which have a long history of 50 or 60 years, should eagerly wish to be united into one big union; but though they are not so eager to be united, yet we are still happy if they are going to help the National Christian Council and encourage it to improve for the purpose of doing cooperative work. Through this movement one of the objects which is necessary to gain the spirit of Unity is secured. I wish to see them all engaged in this movement.

In closing this article, I would like to give a few suggestions on the work of the National Christian Council in the hope that the Council would become a necessary organ in bringing about Unity.

A. What kind of movement is the most necessary and suitable in Christianizing Japanese? The National Christian Council must study this problem much more specially than before.

B. The Council should send the results to all the churches asking their opinion, and afterwards the matters should be considered by the Council at their general meeting. The length of time of the conference should not be limited to one or two days; it should be discussed in detail as far as possible, taking a week or more, if it is necessary.

C. The contents of the problem should not be limited only to evangelistic work, but include educational work as well.

D. According to the fields of all the denominations, some districts have a surplus number of churches from different denominations, but on the other hand, there are some districts which have been entirely left behind and have not even a single church. It is necessary to adjust these cases, and in addition to these, if any of the missions wish to plan an extension of the work in future, they must report to the Council asking for its understanding and assistance in order to attempt the realization of unity.

It should not be necessary to have a special meeting of the Council every year; it might be enough to have it once in every three years.

E. The Council must endeavour to have a close connection with the necessary departments of the League of Nations, i.e. its departments concerning humanity, labour, education, etc. In order to realize this kind of movement, especially the peace movement, the Council must associate with the bodies of all sorts in Europe and America, and try to be the central organ in Japan of both thoughts and movements.

DAIKICHIRO TAGAWA.

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## 2. By a Missionary

AT the outset of this article by "A Missionary" on "Next Steps to be Taken in Japan" it ought to be said that the ideas expressed and the suggestions offered are, as they are purported to be, by a missionary. They cannot therefore be said to represent in any way the thinking of the missionary body.

If the writer had tried to ascertain the thinking of his fellow missionaries through the questionnaire method or some other similar method, in all probability he would have received an interesting but a widely varying collection of opinions falling generally into three groups. In the first place there would have been many expressing surprise that the question should be discussed at this time. For there are those among us who feel that there is nothing inconsistent in the present division into denominations. They go farther and say there are decided advantages in the present alignment which provides opportunities for persons of varying temperaments and tastes in religion to find a home to their liking. The underlying assumption here is that the united church would be more narrow and less varied in its individual church homes than the present situation offers.

The second group would, no doubt, lament the present existing divided condition among the churches largely on the ground that

co-operative effort is difficult under present conditions. They would call for some sort of close federation whereby the various churches representing the various denominations could join forces in attacking problems of mutual concern.

Then a third group would stand for union. Of this group some would say we should have some sort of re-grouping into denominations but there should be but a few great trunk-line denominations which would gather us together into families like the Roman, the Episcopal, the Presbyterian, the Methodist and the Congregational. But there are others among the third group which stands for union who would say that, even so, the church —the Body of Christ —thus stands divided. Not once but many times the Body of Christ has been rent asunder. And until that body is re-united the church cannot fully represent her Lord.

It is because of this wide difference of opinion among us Christians that it has seemed better to write as an individual rather than to try to express a concerted statement of what the next steps ought to be.

As for myself, I can accept only the high ideal of one united church toward which all "steps" should lead. This is no place to go into the history of divisions. A brief statement of this particular missionary's reasoning will at least help in the understanding of the contents of this article.

My starting point is with Christ as I understand Him. In all their simple grandeur He taught a few sublime truths which lie at the very heart of Christian thought about the church. Among them I would speak of three as vital here. They are The Fatherhood of God, The Brotherhood of Man, and the native and essential atmosphere of this divine-human fellowship, Love. In this Love-fellowship brotherhood I, as a Christian, must believe lay both the purpose and the plans for the fullest development of all the brothers,— past, present and future. Herein were the possibilities and potentialities for the free and harmonious development of the Body of Christ in all its members into the world's greatest symphony whose themes and melodies should charm men, women and children of all nations and all times into its redeeming fellowship.

But discords came in course of time and some of the brothers chose to sacrifice the distinguishing mark of the brotherhood, its unity, and thereby threw away its most potent qualification as an

agency for promoting Christian Brotherhood. With every rift in the love-fellowship down through the ages the Body of Christ has been losing its life-blood, while an unbrotherly world waits in vain for the full, redeeming Love message the long-ago unbroken-fellowship possessed.

Time and again I have argued to myself and to others that much good has come from the various lines of development the church has taken. But why couldn't all this have been accomplished within the brotherhood if the brothers had been filled with passion to preserve the unity and to carry on in Love. We say the world is so slowly learning the ways of brotherhood because God counts time by ages instead of years as we do. Shame upon us! Are we not thus ministering to ourselves the most deadly of narcotics?

As for me, all reasonings and all argumentations go to pieces before the colossal fact of a divided and disunited brotherhood which is but a fragment—or rather fragments—of what it was intended to be. I am therefore heart and soul for taking any steps which will make for the healing and reuniting of the Church—the Body of Christ on earth.

Happily a splendid beginning has already been made. The first step has been taken. There is a growing desire and purpose for unity coming into being in many circles. The Christian Century in the issue of Dec. 2, in an editorial interpreting the recent Disciples' Convention, pays fine tribute to the passion for unity among the Disciples in tiding them over crises in which other denominations went to pieces. We hear echoes of the same longing for unity coming from all over the world and from churches which differ widely. For this we will thank God and take courage.

The next step here is to devise ways and means to conserve this desire, to bring it together for mutual good and to take steps to fire other souls and communions with a similar passion.

There is also much in the way of federation and co-operation which is entirely praiseworthy as intermediary steps in the process. Through federation and co-operation people learn to know each other. The same is true with groups of people. There is a certain type of familiarity which breeds appreciation. Of this type we cannot have too much.

As in the previous case the next step here is to take measures

to multiply these contacts through federated and co-operative enterprises such as will make for effectiveness and for realization as well of the strength and satisfaction which comes from united effort and fellowship.

Once more, we have here in Japan, as elsewhere, enterprises of a real union character. These are going forward with gratifying satisfaction. It is too much to expect all these movements to be immediately and universally successful. What we are most interested in is the vindication of the union principle that where love abides the brotherhood goes on recreating the larger and fuller unity.

Here again the next step is to strengthen the union movements by bringing new elements into the movements and by making for higher success. Also we may combine some of the union units now going forward and also start others along similar lines. But above all else, each one of these union groups must learn the real significance of unity and pledge themselves to a deathless love bond. We need no exceptions in this case to prove the rule. There must be no exceptions. If Love rules there will be none.

But it is not enough to strengthen merely, and to multiply such enterprises as are now going on. Church unity is a staggering problem. It is sheer folly to think that it will come either quickly or easily. At best it will be a long process for it is a transforming process: And where transformation of a constructive nature is involved time is required. And more especially is this true when we are dealing with so fundamental a thing as the attitudes and convictions of people in the field of religion.

We hear a great deal these days in the field of education about "mind-set" and its important bearing on learning and accomplishment. If a young man wants very much to learn shorthand so as to qualify for the position of secretary to a favorite uncle who is about to take a trip abroad he may be said to possess mindset for learning stenography. What is more, he will be ready for the position in a remarkably short time. The main reason why the church does not accomplish more in the way of unifying her forces is because there is little mindset for it. Most Christians do not positively desire it; most leaders in the church do not desire it. If unity is ever to be accomplished here in Japan there must be a passionate desire for it. When that time comes unity will come also.

Obviously, then, the church in Japan must grow a conscience for church unity. This is a matter for education to deal with, and we shall have to look to future generations for the consummation of our hope. In a great book of Benjamin Kidd's, "The Science of Power," he says, "Give us the young. Give us the young and we will create a new mind and a new earth in a single generation."

The idea of a united church such as would be worthy to be called The Body of Christ is so sublime and so far removed from the present situation that the hope of its realization seems a far-off hope. But nothing is impossible to a generation of young people fired to enthusiasm with the emotion of a great ideal. If we can capture the rising generation of the Christian churches of Japan for this ideal we will create a new conscience on the Fatherhood of God, and the Brotherhood of Man and the Love-bond in that Eternal and Unbroken Brotherhood-fellowship as applied to the Christian Church—The Body of Christ—and we will have a new church unity in a single generation.

This is the big step that lies before us, and a big, big step it is. It involves three steps of which I shall speak briefly. The first is to find a challenging watchword and to keep it constantly before our minds and on our hearts. One of the most vital and significant organizations for religion in the world today is the Religious Education Association. When that organization came into being Dr. W. R. Harper stated its three-fold purpose thus: "To inspire the educational forces of our country with the religious ideal; to inspire the religious forces of our country with the educational ideal; and to keep before the public mind the ideal of religious education and the sense of its need and value." And when he did that he gave to the organization its chief character.

Whether or not "The Evangelization of the World in this Generation" has been outgrown that watchword served as a great rallying cry for at least two decades of students and challenged them as no other word in all that time did. The movement for a united church must have some great rallying cry in keeping with its purpose and its significance.

Such a watchword will do at least two things for us in Japan. In the first place it will tend to gather together into a focus the whisperings as well as the stronger desires for unity held by both

individuals and groups. There is little doubt but that deep in the heart of multitudes of Christians in Japan, as individuals, lies a fundamental desire for unity. As Christians and as members of churches there are hindrances. A strong rallying cry will strengthen the desires and tend to render less valid and formidable the hindrances.

Such a watchword will in the second place sound a clear call to those who have little interest at present in Unity. But the outstanding service it will render will be to fire the imagination of the young and challenge them to devote themselves to the whole church, the Kingdom of God on earth. This is the first step involved in the new movement of Church unity.

Then there must be an organization set up to inaugurate and carry forward persistently and unceasingly the various activities essential to the progress of the adventure. Nothing short of a deliberately planned campaign purposing to carry on until the end is accomplished will be adequate. There will be committees and committee-meetings, conferences and conventions, and perhaps convocations without end. But we shall have to look most hopefully of all to a process of education among the children and youth for real effective results.

Education is a most interesting study. Its mode of operation runs somewhat as follows,—certain ideas and ideals grip the minds of certain leaders in society and find their way into a few homes and into our schools. There they are taught to the children and youth and presently they become the possession of a generation.

The schools of the churches in Japan offer the most hopeful field for the purpose before us. For some time I have been thinking that there must be a new plan for religious education in this country. Our Sunday schools can do little more than scratch the surface. Why should we not get together in cities and towns and communities and plan education in religion on a scale more in keeping with its importance? In such community schools all denominations would work together. Here the wide field in all religious teaching which is common to all denominations would be taught. The teaching would be done by the best teachers and without denominational bias. Thus the new generation would naturally grow into a broader and a more Christian church-mind. The children in the schools would be of all denominations and also of no denomination. They would have fine fellowship in their

religious studies as they now have in school studies. They would be led by their teachers to engage in Christian activities and projects of various kinds, and thus, through actually engaging in union enterprises of a Christian character in the name of Christ they would be most natural and happy when united. The problem of their parents and leaders then would be, not to unite them but to keep from dividing them.

We Christians need to learn a great lesson from Israel. Far back in the Old Testament we are told that Israel was teaching diligently to her children, "The Lord our God is one Lord." One can hardly conceive of a more impressive and more solemn voicing of that profound idea than may be heard in the great congregations of Rabbi Wise on any Sabbath in New York City, today in the twentieth century. Where would the One-God-Idea be today if Israel had held as lightly to that conception as the Christian church has held to the Unity-Idea?

The movement for church unity will itself need to be a unified movement. Primarily it ought to be in the hands of the National Christian Council. It is a movement in which all are involved and in which all must cooperate. The National Christian Council is the one body in Japan today which most nearly represents the whole Christian Church. Let us all pledge to this movement our best selves and do all we can in the effort to dedicate the rising generation to ONE UNITED CHURCH.

B. F. SHIVELY.

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### 3. By a Japanese Clergyman

THE idea of the Union of Christian Churches is so prevalent today in the Christian public of the world that on the ground of principle there is no serious objection to it to be seen. There are, however, several difficulties and diversities of opinion as to the attitude and means, no less than those arising from differences in vital points on Faith and Order of the different Churches. The attitude of the Anglicans, for instance, in the past was somewhat

self-seeking in this matter; and they seemed to have desired union on one hand and to have repudiated it on the other. But since the time of the Lambeth Conference, 1920, their attitude has quite changed and they are now humble enough to put themselves on the same platform with other communions, recognizing in each of them "rich elements of truth, liberty and life" which might otherwise have been neglected. The Anglicans as well believe that they possess in themselves several treasures to be proud of and they now earnestly desire to complete the Church of Christ, each communion contributing its own special gift.

Being influenced by the "appeal to all Christian people" from the Bishops assembled in the above Conference, representatives both of the Church of England and of the Free Churches formed a joint Conference, the following year, and met several times at Lambeth Palace, to investigate and discuss various problems concerning the Union. In the summer of 1925, however, the Conference "believed that the time came when there might well be some suspension of its activity in order that full opportunity may be given to the Churches represented on the Conference, to study and understand the documents already submitted." With profound thankfulness, the Conference "looks back along the intercourse, the deliberations, the work and prayers of these years, because in a field of inevitable controversy they have, by the blessing of God, attained a much larger measure of agreement than was thought by most people to be possible when the Conference began in 1921." They consider that the Conference is not concluded and "if desired they are willing to hold themselves in readiness at any time to consider any further matters which may be referred to them."

Every Christian Church in Japan, I believe, is a complete self-governing body, and each has its own Faith and Order or Canons and Constitutions; and therefore no religious body can interfere with it from outside; but at the same time every church in Japan has, from the nature of things, its universal relations and it cannot be considered entirely apart from the Church Catholic; it is therefore necessary to have touch with branches spread all over the world. In this way the attitude and tendencies of Churches abroad towards union naturally have great influence over Churches in Japan.

Now coming to the question "What steps are to be taken in

Japan?" I propose first and foremost, that a Conference be formed of representatives from each Church desiring to join it, and that it thoroughly investigate and discuss, one by one, subjects of Faith and Order of each Church. Finding out the points of contact or agreement of all denominations engaged in the Conference should give them a common platform on which to start afresh for more points of consent as to details. Thus while the Conference repeats itself again and again it will move on step by step towards the goal.

The outcome of five years' diligent efforts of the joint Conference in England above mentioned seems to have been very satisfactory. They have come to know each other; and more, they have found out many points of agreement, in their views on the Church and ministry, etc., even though there are yet disagreements on vital points. The Conference has proved itself not to have been useless.

The Nihon Kumiai Kyokwai has, I am told, appointed a Committee on Church Union, at its annual Assembly; and is quite ready to have conference at any time, with other Churches if required. The Nihon Kirisuto Kyokwai is also on the same footing, I understand, though it has not yet appointed a Committee. Nihon Seikokwai, at its general Synod held in Nagoya, last April, adopted the following resolutions:—

(1) For helping forward Church Union the Houses of Bishops should appoint a Central Committee whose function shall be to study the various problems in the Church, in connection with Unity, on the one hand, and confer with representatives from each of the Roman Catholic, Greek Orthodox and Protestant Churches in Japan, on the other.

(2) In view of attainment of the purpose clergy and laity of the Church should have Conference with those of other Churches in suitable places, and investigate on Faith and Order of each Church, following principles and methods dictated by the Central Committee, and under the leadership of the Bishop where the Conference is to be held.

According to the resolution (1) the Central committee has already been appointed. And the resolution was followed by another to the effect that a form of prayer for Church Union should be composed and used by Churches and individual Christians of the Nihon Seikokwai. Judging from these facts we can see

how earnest and sincere the Nippon Seikokwai is in its attitude to the problem.

Some may, however, be pessimistic at the scheme of the Union as they look back on the failures of the past in Japan. In fact the problem of this sort has often been raised in the past among the Protestants in Japan, only to come to nought. Moreover the Seikokwai so far has never joined such a scheme as this, and, to some people the Seikokwai is one of the most difficult Churches. No wonder there are reasons to be pessimistic!

But as it is just said, three of the strong Churches in Japan, including Seikokwai, have shown their desire unanimously for taking steps towards Church Union. In their decision to appoint committees, each of them must have thought that there is room in themselves and in others for studying, discussing and investigating, towards the attainment of this end.

Who then will propose to hold Conference? Let one of three Churches above mentioned do it, and let other Churches respond to it. But as the ideal of Seikokwai is not union of the Protestant Churches only but, as it is said in the resolution of their Synod, it is that of all Christendom, the Seikokwai has, I venture to think, the most suitable position among Churches for taking the lead in this matter. Some Churches, of course, will not consent to the proposal; in that case let those which are in favour carry on.

But before forming Conference they all should humbly confess their sins in the past, and in a spirit of love and concord earnestly pursue union with one mind and heart; a thorough understanding of each other, and a fundamental unity in the vital principles of the Faith are also necessary. If there are discrepancies and misunderstandings in these matters there will be no hope for having a Conference.

It is unnecessary for me to say that topics for investigation in the proposed Conference must be decided by the committee but if I am allowed to make a suggestion I would say they had better follow those topics taken up in the joint Conference in England, i.e. (1) Nature of the Church (2) Nature of Church Polity and Ministry and (3) Position of Creeds in the United Church.

Besides entering the National Christian Council (of which the Seikokwai is unfortunately not yet a member), the interchange of pulpit among denominations to some extent, the interchange of lectures in Divinity Schools, Convention of lay Christians, united

worship in some cases, united planning of educational, society, Sunday school and Young Men's Christian Association work are also necessary for helping a spirit of desire for the Union of Churches.

P. Y. MATSUI.

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# THE VISION OF THE UNITED CHURCH

## Foreword.

THE Vision of the united Church ! If that is not an unrealizable dream, not the goal of endeavour, the inspiration of present action, how shall we approach it ?

There seem to be two ways. One is that all Christians should endeavour to attain unity of spirit, so that they may gradually resolve inconsistencies of practice, and finally accept a common organization and discipline. The other way is that Christians should accept a common organization and discipline, believing that in such fellowship they will attain unity of spirit and belief. Both ways involve the faith that there *is* a oneness of spirit and belief to be attained, since there can be no contradictions in God, in whom we live and move and have our being.

Two ways—but it may be that one leads to the other. For many years the Holy Spirit has been leading a divided Christendom along the first path. But has the time come for us to consider, and consider seriously, the possibilities of the second?

Though at first sight this second way seems mechanical and unspiritual, that is surely so because we forget that the organization itself is of Divine origin. The New Testament does not use the figure of an army, for that implies a voluntary union, born “of the will of man.” The scriptural figures for the organization are the Living Temple, the Body of Christ. In these unity is made actual through union. Particularly in the second and more vital figure the unity of the Life with which all are endowed, by virtue of the Spirit’s indwelling, is gradually made effective through the co-operation of effort involved in a visible physical union. Surely here too is another paradox of the Spirit—a union to be accepted rather than achieved, and yet one which must be merely a name unless we submit willingly to its demands. And these demands are for expansion and growth, no less than for conformity and discipline.

We are born into the unity of the Spirit, and we shall *learn* to be at one in that “fruitful tension” which is the union of the

Church, that we may enjoy fruition of unity in Paradise. The belief that this is the true order has compelled these inadequate words.

### Our Calling.

"That they may be one even as we are one; I in them, and they in me, that they may be perfected into one, that the world may know that thou didst send me, and lovedst them even as thou lovedst me."

"Go ye therefore, and make disciples of all the nations."

"Till we all attain unto the unity of the faith...that...speaking the truth in love, we may grow up in all things into him, which is the head, even Christ; from whom all the body fitly framed and knit together through that which every joint supplieth, according to the working in due measure of each several part, maketh the increase of the body, unto the building up of itself in love."

### Our Present State.

As I walked on the beach I saw a great net cast into the sea. But it seemed to me strange that the fisherman was not there. Instead he had told the children to leave their play, and to draw up the net on the shore. I saw that he had cast it far and well and just where shoals of fish were gleaming in the water. And there were good ropes and strong; long, too, so that the children could each put his hand to the work without confusion.

But yet confusion reigned. Some of the children indeed had taken the ropes and were pulling hard, but it seemed to me that each was more intent on his own rope than on the net, and so their strength was sorely divided. And as they pulled, heedless of each other's efforts, they trod on each other's feet, and some were elbowed out, or gave up in anger or despair. Some of them wandered away, and I lost sight of them, but others ran into the water and began to catch the fish in their hands or in nets they had fashioned. But I saw that this was dangerous work, and sometimes the fish slipped through their fingers. And with all the uneven pulling many fish escaped out of the great net also, and swam off into the deep. As I watched, the children's faces changed. They ceased to bicker, and looked more often at each other's work. Those who had hold of the net cried out in admiration of the daring ones in the sea, yet warned

them of the waves. And some of the adventurous ones drew closer to the net, and even seemed to want to throw the fish they had caught into its keeping.

And I thought when the fisherman returns they will all run with their treasure to his feet and forget themselves in his joy. But still he did not come.

And then I thought of the fish that had leaped out again into the deep. . . .

### The Vision.

Many days passed and I found myself again on that shore. Once more I sought in vain for the fisherman, but the children were there, working as busily as ever. And this time I saw there was no confusion, and I only heard their shouts of mutual encouragement and joy. As I passed I called to one of the older ones, and asked him why they now worked together. And he said; "It was all because we found that the fisherman was there. We do not know when he came, for we had been so anxious with our quarrels and our little success; but suddenly we saw him standing out there watching us. And then we knew there must be room for everyone to hold the ropes, so we held them out to the others in the sea." "And we had to come," added another, "for we knew he meant us to hold the ropes, too, when we saw him there."

"And was there room for all?" I asked. "At first it was difficult," they confessed, "for we had been working so long the other way; but whenever we felt crowded up, we looked at him, and then we knew we had to bear it to be strong enough for this heavy net. And we found we had to pull in different ways according to the waves, and now we are near enough to learn from each other."

As they spoke, one cried out that a shoal of fish was coming, and they all turned again eagerly to the work.

And as I went on my way, I saw that for all the weight of the fish the net was not broken. And I lifted up my eyes from the net and then I too saw the fisherman. And in his face I caught the likeness of each child. Then I knew that they had accepted the discipline of a single task because they had seen each other in him.

K. M. S.

## RENNYO SHONIN AND THE WEST COAST OF JAPAN

ON the west coast of Japan Christianity is confronted with a very virile type of Buddhism, the Shin sect, based on the teaching of Hōnen and Shinran with headquarters in the great Hongwanji temple at Kyoto. Neither the great Hōnen nor his distinguished disciple Shinran, however, seem to have had any direct connection with the Buddhism of this particular province of Echizen. It was reserved for a later reformer, Rennyo Shonin, who was born 154 years after the founder of the Shin sect, really to leaven this part of Japan with the doctrine of "Tariki Anshin" or peace of mind through faith in another, namely Amida Nyorai.

The date ascribed to Rennyo Shonin is 1415-1499. Buddhist history tells us that during the 150 years previous to his life Shin Buddhism had suffered a great decline even at its headquarters in Kyoto. In the province of Fukui the Zen sect had become so populous that no less than 60,000 priests in some 6,000 temples held sway in great luxury, while in Kyoto the worshippers at the Hongwanji temple had become very few, the offerings so scarce, that at the death of Rennyo's father they could not even afford a candle to light the altar. It was amid surroundings of poverty such as these that the young Rennyo spent his early life. His mother impressed upon him the necessity of giving his life to save his countrymen from that dangerous doctrine that a man could save himself by his own works. It was at the last interview with his mother, when a lad of six, that Rennyo definitely decided to give his life in obedience to his mother's behest, when suddenly while combing her long hair she disappeared from view. In Rennyo's old age the story was circulated that she became identified with the Ishiyama Kwannon of the temple, thus teaching that Rennyo was not born of a real woman but was the offspring of Ishiyama Kwannon, the goddess of love.

Thus left at the age of six this child of poverty set out to secure an education. He started to learn with a celebrated penman but while his stepmother was taking in washing to support the family he was compelled to use charcoal as a substitute for ink

and wistaria vines for pens. These are now kept in various temples as sacred treasures.

At the age of 17 he decided to go up Eizan to study the doctrines of the Tendai sect. Here he remained for six years enduring the most abject poverty, studying day and night. During this period nothing was heard of him by his friends. Becoming alarmed about him his neighbours sent one of their number to enquire after his health. This old man climbed the mountain in the snow and beheld the magnificence of the 3,000 Tendai temples and the luxury of the priests, as also of the military officials who lived there in great numbers, but where was Rennyo?

After many enquiries he was told he must go to the north valley to find him. Trudging along through the deep snow he came at last to an old broken-down temple. Inside he saw a noble-looking man sitting at a broken desk studying so intently that he was unaware of the visitor's approach. The room was bare, the student had but one garment on despite the biting cold, his eyes were red and sore. In astonishment the visitor cried out, "Is this the eighth generation of knowledge and goodness of Hongwanji? Why are you in this desperate condition?" Rennyo replied quietly, "The world has forgotten the true religion. I want to finish my studies soon and be able to preach far and wide the true doctrine of Salvation through Faith in Amida." Rennyo implored his friend not to think of his distress, for the great Shinran had suffered much more; he slept on the grass and during cold winter nights he slept on a stone. In comparison his suffering was but as one hair among the hair of nine cows: he must not forget the pity of Nyorai; surely he ought to suffer.

When Rennyo was 22 he went down from Eizan and gave up his Tendai study. For the next eight years he studied Sho-do Jiriki after which he returned to Kyoto. Already he had the reputation of being a great scholar and a virtuous man. He had read the works of seven religious teachers. Though Rennyo admired the founder of Tendai very much yet he decided to enter Jōdō Shinshū and at the age of 33 began to actively propagate the doctrine of "Tariki Anshin" or Salvation through faith in another.

He began his labours by extensive pilgrimages to the former fields of Shinran's labours till at the age of 43 Rennyo succeeded his father in the priesthood of Hongwanji temple. The temple then

was in a very desperate condition, but with the celebration of the 200th Anniversary of Shinran's death the people assembled from far and near at the grave of Otani and this marked the beginning of renewed prosperity for the temple. When Rennyo was 50 the Emperor gave an Imperial gate to the temple and its future was assured.

Shinshu was now becoming great and powerful, even more so than in ancient times, and the resentment of the powerful Tendai priests on Eizan was kindled. Even if Rennyo had been a student in youth on Eizan that did not annul the fact that now he was the leader of a powerful opposition sect in their immediate neighbourhood. Consequently one night 500 men approached the great temple in Kyoto carrying inflammable materials determined to burn the temple with Rennyo in it. They rushed to the temple, setting fire everywhere but Rennyo was saved and with two of his friends fled in the night. These wicked priests attempted even to dig up the grave of Shinran but it was manfully defended and the priests fled back to their mountain home. The next few years of Rennyo's life were rendered miserable by these religious rivals who hired spies to watch his every movement. In the neighbourhood of Otsu he received a wound in the foot from the sword of one of these fellows. In his fifty-fourth year he secretly left Otsu with two others and started off on foot across the country to Echizen, to set up the teaching of Salvation through Faith in Amida. The stories of this trip read like a page from the Acts of the Apostles. Rennyo said he would spend the rest of his life if he could but persuade one soul of the folly of trying to save himself by his own works. At that time Echizen was a great stronghold of the Zen sect whose headquarters were at Heisenji near Katsuyama. Into the midst of this sect with their emphasis upon the good effects of self effort in meditation and prayer, Rennyo went with his doctrine of faith in the saving vow of Amida, a vow sufficient to save all men. He travelled across the mountains toward the Japan Sea and from the top of Yoshizaki mountain he looked at the beauties of mountain and sea about him and decided that it was a suitable place to display the glories of Amida by building a temple. The temple was soon built and this lonely spot became a place where people flocked in thousands from all over Japan to hear this famous priest. Two hundred houses were built to accommodate the pilgrims alone.

With this as his centre Rennyo established the Shin sect of Buddhism on the west coast of Japan. But trouble soon arose for him here too. The priests of the Zen sect assembled in great numbers and determined to destroy the temple; Rennyo begged them to be peaceful but in vain. Robbers stripped the temple of its treasures, and the temple was set alight. Rennyo was forced to flee; but watching it burning from a distance he suddenly remembered that the teachings of Shinran in Shinran's own hand were left on his desk. An old man volunteered and rushed into the fire to save the precious teaching. The story tells us that when the fire abated the old man was found still alive but with the precious papers placed carefully within his own body. He thought that if he perished the papers might perchance be saved. Those papers are now preserved as treasures in Hongwanji temple.

Rennyo, however, though well advanced in years, set himself the task of rebuilding the Yoshizaki temple. Today it still stands in quiet grandeur in that lonely spot. But every spring during the month of May thousands gather from all parts of Japan to do honour to the memory of Rennyo Shonin, the man who through the brief space of seven years planted there the doctrine of faith in Amida.

Rennyo Shonin spent the declining years of his life in labours abundant in the neighbourhood of Kyoto and Osaka. He died at the age of 84 and a temple was built in his honour at Yamashina. He had lived long enough to see his beloved beliefs once more enthroned in the hearts of his people in even greater power than in the days of Shinran.

C. P. HOLMES.

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## THE JUBILEE YEAR OF THE AMERICAN BIBLE SOCIETY WORK IN JAPAN

ON the 15th of October the Okuma Hall, in Tokyo, was the scene of a great meeting in celebration of the fiftieth anniversary of the founding of the Japan Agency of the American Bible Society. If all to whom special invitations had been sent had been able to attend, the hall would have been much too small to accommodate them.

The program carried out from 2 p.m. was full of interest from beginning to end. The American Ambassador, Mr. McVeagh, and the Mayor of Yokohama, Mr. Ariyoshi, first delivered addresses which truly and appropriately centred the thoughts of all present on the superiority of the Bible and its power in Japan, as in all countries the world over. The enthusiasm rose high as the necessarily short speeches followed in rapid succession by ten representatives of different groups of the Christian movement, and one speaker, Mr. Tokutomi, for the press, in Japan. The writer only regretted that this celebration had not been timed earlier in the year and two full days of sessions given to it. On this occasion every speaker was handicapped by limitation of time.

In a separate room an exhibition had been arranged of Bibles, charts, pictures, scrolls, etc. which graphically portrayed the progress, and every attendant was presented with literature which told of the advance of the great work which the Agency had carried on during the last half century.

Three days later, October 18th, a mass-meeting was conducted at the Aoyama Hall which was attended by 1,400 people. The chief speakers were the well-known social worker, Rev. T. Kagawa, and Dr. Chiba, whose topics were: "The Bible and Moral Revolution," and "The Bible and Japan's Civilization," respectively. This program was concluded with the showing of part of a film on the Life of Christ which, with the preceding two addresses, brought home to every mind and heart anew the sublimity and magnitude of the love and redemption of mankind of Him who is the sole subject of the New Testament. The whole audience was

absolutely subdued in a manner which was most impressive. And 1700 Testaments were sold.

Although the Japan Agency was not organized until 1876, thirty-nine years previous to that time we find "the American Bible Society made a grant to Rev. Dr. Gutzlaff, in China, in the hope that Gospels translated into Japanese by him might carry an appeal to the then unknown empire of Japan. But the first words from America heard by the Japanese were the English words of the hymn, 'Before Jehovah's awful throne ye nations bow with holy joy.' The Japanese could not understand these words, but they were mightily astonished at the music of the band upon the deck of Commodore Perry's flagship as it led, with the tune 'Old Hundred,' the singing of a thousand manly voices engaged in divine worship on a Sunday morning in July, 1853.

"Fully six years passed after Perry's first visit to Japan before the treaty with the United States was ratified. Then only could foreigners venture to live in Japan. The objection of the old feudal system to any breaking down of the wall of exclusiveness was like the objection of a bat to the rays of the sun. Happily some Japanese preferred the sun."

In 1859 four American missionaries finally arrived at Yokohama. It is interesting to notice that at this time again the Board in New York demonstrated that it was determined not to overlook Japan. A large English Bible was sent with Dr. Hepburn for presentation to the Emperor. These men were instantly confronted with the need of Bibles for the missions. There was no part of the Bible in Japanese excepting a few portions translated by Dr. Bettelheim on the Liu Chiu Islands which had been printed by the Society for the Promotion of Christian Knowledge. Application was made at once to the American Bible Society for aid. From that time the Society sent funds and Bibles in Hollandish, Chinese and English in ever-increasing quantities. By 1875 the work, including translation, had become more than the missionaries felt they could take care of on the side of their regular missionary activities and upon their urgent request the Board in New York appointed Dr. Luther Gulick as secretary to take full charge of Bible Society work in both China and Japan. Dr. Gulick arrived at Yokohama in January 1876 and the Japan Agency was formally organised. He served five and a half years, or until 1881, when his undivided attention was required for the

China Agency. Dr. H. Loomis was appointed to succeed him and served thirty long years, or till 1911, when owing to protracted illness he resigned.

Dr. H. W. Schwartz was asked to take charge and served about five years, or till the end of 1916, when he was obliged to return to America to undergo an operation. After many months of suffering he passed away in America. The writer who had served as field-secretary from the beginning of the year was then advised to take care of the Agency and has been privileged to be in charge till date.

Since the beginning through various vicissitudes the Agency has made steady progress. It carried the entire expense of the translation of the New Testament which was published in 1880. Its circulation of Scriptures shows a fine advance decade by decade. At the end of the first decade a total of 337,170 volumes had been circulated. For the fifth or last decade of the half century's work the advanced figure of 3,000,000 volumes was recorded. The grand total for the fifty years is, practically, 7,000,000 volumes.

Much progress has been achieved, but much still remains to be done, and only when the goal is reached can we ease up on our efforts. "For the earth shall be full of the knowledge of Jehovah, as the waters cover the sea."

K. AURELL.

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# The National Christian Council

WILLIAM AXLING

## THE BILL OF RELIGIONS

AT its annual meeting last October the National Christian Council appointed a Committee of Ten to co-operate with the Executive Committee in making an intensive study of the proposed Religions Bill and to take whatever steps seemed necessary to safeguard the interests and freedom of the Christian Movement.

This Committee, working with the Executive Committee, after a three months' study of the various clauses of the bill has reached the mature conclusion that it violates the religious freedom granted by the Constitution and in its present form will work untold harm, not only to Christianity but to all religions. The Executive Committee of the Council has therefore drawn up the following protest, indicating the principles which should be observed in an extensive recasting of the Bill.

"Believing that the Religions Bill which the government proposes to present to the next session of the Diet violates the great justice of religious freedom vouchsafed by the Constitution (in the following points) and in practice will foment harmful results, we the National Christian Council appeal for the following eliminations and revisions. In case this appeal is denied we hereby declare our inability to tolerate this legislation.

"There can be no questioning the fact that the religious freedom conferred through the 28th Article of the Constitution has reference to freedom in the propagation of doctrine and the performance of religious ordinances. This interpretation is borne out by the practice and precedent of the past forty years. This practice and precedent must be firmly conserved and no alterations allowed. For the above reasons we believe that the following principles should prevail:

"1. No limit should be placed upon religious freedom beyond that imposed by the definite phraseology of the Constitution and other existing laws.

"Yet in this Religions Bill all religions must receive the appointment or authorization of the Minister of Education, church rules and regulations must be made under the supervision of government officials, the appointment of the higher church officials and ministers and the organization and disbandment of churches must receive official sanction. Failure to conform in these matters will make it impossible to function publicly

as a religion. Any attempt to function as a religion without so conforming will involve punishment regardless of the question as to whether or not there has been any actual disturbance of the public peace.

"This plainly limits and disastrously hampers the religious freedom vouchesafed by the Constitution.

"2. The organization, institutions and practices of religious bodies must be self-imposed and self-controlled. But in this law even religious bodies that do not have an administrative overseer are compelled to appoint such an official. This law makes the existence of a religious body impossible without such an executive functionary.

"Moreover, religious bodies that are pledged against a professional ministry are forced, by law, to institute such a ministerial order. It also defines and fixes the qualifications of the ministry. In these matters there is a forcing upon churches systems and conditions which are not desired or the need of which is not recognized by them.

"3. Coercive relations on the part of the Government with self-governing religious bodies should be of a negative nature and reduced to a minimum. But in this law there are provisions by which the Minister of Education, the Governor General or the Governors are given oversight of religions, make necessary disposition of religious matters, meddle with the inner organization of religious bodies and even interfere in matters of worship. This is destructive of self-government in the sphere of religion and will cause an unhappy entanglement of religion and politics.

"The above is our appraisal of the Religions Bill. We, therefore, must insist that the Bill be suitably revised.

"Under the first principle enunciated by us Articles 1, 2, 3, 15, 24, 28, 105 and 109 must be either eliminated or revised.

"Under the second principle the same is true of Articles 17, 19, 55, 91, 93, 106, 109.

"The third principle calls for the elimination or revision of Articles 9, 10, 11, 14, 31, 40."

In order to make this protest effective the Executive Committee of the Council has voted to,—

1. Secure, as far as possible, the co-operation of all the Christian groups in the Empire.

2. Present it directly to the Minister of Education.

3. Secure the co-operation of the more than twenty Christian members of Parliament.

4. Secure the co-operation of the press.

5. Visit the heads of the different political parties and make clear the Council's position.

6. Launch an educational campaign through the holding of many meetings in which the Council's attitude will be defined.

It is only fair, however, to add that though the above represents the opinion of the National Christian Council, Christian opinion in general is still divided in its attitude towards the Bill.

### EVANGELISM

The present policy of the Council in the field of Evangelism is to encourage the Christian forces in cities or centres to launch and carry through union evangelistic efforts rather than to conduct campaigns under their own direct auspices. In such cases the local churches must duplicate the funds furnished by the Council.

Shizuoka recently put through an effective campaign. As preparatory work, 12,000 homes were visited and specially prepared tracts and advertising distributed. For three evenings, simultaneous meetings were held in six different churches. Mass meetings were conducted during an additional five evenings. 5,301 people attended these services and 219 enquirers were enrolled.

In the Nagoya campaign the preparatory work consisted in church meetings and the distribution of tracts and advertising material by groups of people in automobiles. This was followed by three days of mass meetings. The total attendance reached 9,229 and 545 people lined up as enquirers.

At Sapporo special meetings for deepening the spiritual life of the Christians were held for five days. This was followed by three days mass meetings. The rain greatly interfered with the effort here and it will be repeated in January and February.

The campaign in Yokohama has extended over a period of eight months. Two meetings were held in each church. This was followed at fixed intervals by twenty-seven mass meetings. The attendance totalled 24,300.

Osaka has just launched a campaign which will be centred around Toyohiko Kagawa as the principal evangelist. Three opening meetings have been held in the great Central Public Hall of that City, with a nightly attendance of over 3,000 people. This will be followed by meetings in the churches. The unique feature of this campaign is that it is being organized and pushed by the Christian laymen of Osaka.

Tokyo is planning a campaign to be centred around the Easter season. A "Committee of Forty" are setting up this evangelistic drive. Special meetings will be held for students, for young business men, for women, for people of influence and for the masses. Speakers are being chosen who are especially qualified to bring the gospel message to these different classes.

**THE FIELD OF SOCIAL SERVICE**

A strong social service commission has been set up consisting of social workers, scholars, business men and social specialists in government employ. Under the direction of this group extensive and intensive surveys will be carried out. In order to educate the church and create a social mind the results of these surveys will be published in book form. Using these as a text-book an effort will be made to organize study groups in churches and schools.

The Council will continue to co-operate in the campaigns to abolish licensed prostitution and to raise the legal non-drinking age from twenty-one to twenty-five. In the evangelistic campaign which is being planned for Tokyo, one day will be devoted to the discussion of these vital issues.

**THE DELEGATES TO JERUSALEM**

Following prolonged consideration, the following have been elected as Japan's delegates to the Jerusalem meeting:

1. Bishop K. Uzaki, of the United Methodist Church of Japan.
2. Mr. H. Nagao, a national figure and an outstanding layman.
3. Hon. D. Tagawa, ex-M. P. President of Meiji Gakuin.
4. Rev. H. Hatanaka, pastor of the great Osaka Kyokwai.
5. Rev. M. Tada, pastor of the influential and historic Kochi Church.
6. Mrs. O. Kubushiro, prominent worker in temperance and social reform movements.
7. Dr. C. J. L. Bates, President of Kwansei Gakuin.
8. William Axling.

In order that these delegates may thoroughly inform themselves on the whole range of questions which are to be considered at Jerusalem and that they may secure a far-circled reaction of the Christian community in Japan in regard to these problems, study groups will be formed in different parts of the Empire. The findings of these groups will furnish the basis for the material and convictions submitted from Japan to the gathering at Jerusalem.

**THE STAFF**

In order to cope with its ever-increasing program of work, the Council has engaged the part time service of Mr. K. Matsuno and Mr. M. Kobayashi. Mr. K. Takenaka has also been elected as a secretary. He will major in the field of social welfare and reform.

# Federation of Christian Missions

## TENTATIVE PROGRAMME OF ANNUAL CONFERENCE 1927

Theme: The "To-morrow" of Christian Missions in Japan.

Sunday—July 31st—Morning Service conducted by the Chairman.

Monday—Aug. 1st—

9:00—10:00 Devotional Service.

10:00—11:00 Reception of Fraternal Delegates.

11:00—12:00 Business, including 30 minutes for a report of the programme committee.

2:00—4:00 Four group meetings—

Group 1. The To-morrow of Missions in enlisting and training of leaders (both lay and clerical) for service.

Group 2. The To-morrow of Missions in the presentation of the Christian message in relation to the non-Christian faiths.

Group 3. The To-morrow of Missions in the improvement of race relationships.

Group 4. The To-morrow of Missions in relation to Christian educational institutions.

7:30—9:00 Extra-Conference Meeting—Devotional Service followed by a Symposium on methods of work.

Tuesday—Aug. 2nd—

9:00—10:00 Devotional Service

10:00—12:00 Business

2:00—4:00 Same as on Monday

7:30—9:00 Social Hour

Wednesday Aug. 3rd—

9:00—10:00 Devotional Service

10:00—10:40 Paper on Devolution Problems of Indigenous Churches

10:40—12:00 Report of findings of group 1, followed by discussion of the same.

2:00—2:40 Report of findings of group 2, followed by discussion of the same.

2:50—3:40 Report of findings of group 3, followed by discussion of the same.

3:20—4:00 Report of findings of group 4, followed by discussion of the same.

7:30 Consecration Service.

The programme committee suggests that groups be formed in both the Kwanto and Kwansai Districts for pre-conference study of the subjects to be considered in the group meetings at Karuizawa, these pre-conference groups to report their findings to the Karuizawa group.

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## Christian Literature Society of Japan

S. H. WAINRIGHT

### NEW PUBLICATIONS:

1. *Japanese Religious Customs.* By Rev. W. H. Erskine, M.A. (in English). Handsomely bound with color print design on cover. Price ¥ 3.50.

The demand for a second edition of this book is evidence of the appreciation of Mr. Erskine's interesting and original contribution to the study of Japanese religious customs.

2. *A Devotional Commentary on Genesis.* By Rev. C. A. Logan. Introduction by Mr. Toyohiko Kagawa. (In English.) Price ¥ 2.00. Neat board binding.

Mr. Kagawa says that this commentary contains the teaching by which he was led to become a Christian. A welcome contribution in view of the small number of books available in Japanese on the Old Testament.

3. *The Larger Stewardship.* By Charles A. Cook. Translated by Y. Watanabe. Paper cover. Price 30 sen.

This book contains 162 pp. and is printed on good paper, and is sold at a low price. It is a book that can be used extensively for the cultivation of stewardship and self-support among the churches.

4. *The Birds' Christmas Carol.* By Kate Douglas Wiggin. Price 50 sen.

A translation of this well-known book and published for the Christmas demand will be appreciated by many.

5. *The Message of Christmas.* By Rev. C. B. Olds. (In English). Price 30 sen.

The Society published a few years ago a small book by Rev. C. B. Olds for use at the Christmas season and the call for it was wide. This is a new production and is in English and is beautifully bound. It is suitable as a Christmas gift to students and English-reading pastors.

6. *Japanese Hymnal.* Nos. 1 and 2 combined. Price ¥ 1.60.

This was published in response to a general demand for the combined hymn-book and it is believed that this edition will have a wide sale.

7. *The Shokoshi.* Christmas Number. Price 5 sen.

The Shokoshi is published monthly and the Christmas edition has special features. The cover design is in three colours and is an attractive Japanese conception of the joy of Christmas among the children.

#### RETURN OF MISS BOSANQUET :

Miss A. C. Bosanquet, who for many years has been in charge of the Department of Literature for Women and Children, reached Japan in November after a year's furlough. All the time during Miss Bosanquet's absence was not spent in England; she traveled extensively in Egypt and the Holy Land.

During Miss Bosanquet's absence on furlough, Miss H. R. Hurd had charge of the work in the Department of Literature for Women and Children.

#### PUBLICATIONS IN ENGLISH :

The Christian Literature Society, along with the publication and sale of books in Japanese, issues from time to time works in English.

It may not be generally known that the Asiatic Society of Japan issues its Transactions now according to an arrangement with the Kyobunkan. These Transactions are valued by scholars in many countries. The Society publishes one or two volumes a year.

An enterprise of importance soon to be undertaken by us is the publication of a very substantial book on the Ainu Race by Dr. John Batchelor. This book will contain at least 700 pages of matter and many illustrations. It represents Dr. Batchelor's ripest authorship on the Ainu people, a subject to which he has given almost a lifetime of study and observation.

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## Sunday School Notes

H. E. COLEMAN

THE offices of the National Sunday School Association were a very busy place during the last few months of last year, for *eight thousand five hundred Honor Certificates* had to be prepared for the Sunday School pupils who had been faithful in attendance at Sunday School during the last year. This is much the largest number yet issued, and it was no small task to prepare them. These certificates are nicely printed sheets about twelve by twenty inches, and every one bears the name of the pupil who receives it. For this work seven theological students were employed to use their leisure time for about six weeks. In this large number the girls were in the majority as usual, numbering about five thousand out of the eight thousand five hundred.

*Two hundred and thirty teachers* were also honored for faithful service in the Sunday School by awarding them certificates. One man had been faithful for fifty years and one for forty. This means that except for sickness, they had been at their posts of duty practically every Sunday for this whole time. Two women were thus honoured for thirty years of faithful service. Seven men and nine women received certificates for twenty years, while twenty-eight men and twenty-six women received for ten years, and 85 men and 72 women received for five years each. This is certainly proof that we find just as faithful service in the Sunday School and Church in Japan as we find in most other countries. Is there any army of faithful volunteer workers that can compare with those who wend their way to Sunday School every Sunday morning?

The new Sunday School hymnal that was issued three years ago has been a great success. For this very reason additional members have been added to the committee to select new hymns to be added to the collection. These will not all be translations, but original tunes and words by Japanese will be used as well. Several members of the committee are able to write either the words or tunes or both. All work is submitted to the most careful criticism by the members of the committee, so we may well expect that the hymns that are added in the next edition of the hymnal will be up to the standard of the first.

Pencil day that was observed by Sunday School workers all over Japan was a decided success. Five hundred twenty-two thousand pencils were made for this sale, and practically have been sold. Some schools are returning small portions of what was sent them but it is expected that new markets will be found for all of these. Those who have not

had a share in this interesting piece of work are invited to help close out the last few hundreds. All this work was undertaken in order to add to the Sunday School building fund to help make up the loss incurred on account of the earthquake. It is expected that between ten and eleven thousand yen will be earned in this way.

Nineteen missions have responded to the invitation of the National Sunday School Association to appoint members on their Missionary Advisory Board. This is proving a very good plan because it gives direct and official connection between each mission and the National Association.

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## Temperance and Purity Notes

MARK R. SHAW

### **RENEW CAMPAIGN FOR THE TWENTY-FIVE YEAR TEMPERANCE LAW**

THE Association for the Twenty-five Year Law, organized last year with twelve Buddhist and Christian organizations cooperating, is to be continued on a permanent basis until its object is accomplished. Other societies are being added and it is hoped that the Young Men's Associations throughout the country will join in the movement. On December 26th Dr. Masataro Sawayanagi of the House of Peers and five members of the Lower House met with seventeen members of the Twenty-five Year Law Association to complete plans for introducing the bill which will be similar to that of last year. It is interesting that Mr. Bokuichi Takehara, who at seventy-six years is the oldest member in the Diet, and Mr. Sasaki, thirty-four, the youngest member, are among the fourteen members who will sponsor the bill. It is hoped that Mr. Takehara, who was unable to do so last year on account of his health, will be able to make the presentation speech. At the recent conference he said, "I am getting old and useless, but I intend to make this cause my sole endeavour and will work for it at every opportunity this coming year." Recently he won the head of the Young Men's Association of his village to the temperance cause.

The National Temperance League has mapped out a plan to send its

four-page monthly newspaper, the "Kinshu Shimbun," to all the 16,263 branches of the Young Men's Association. Thirty yen will send it to 100 branches for twelve months and the League is seeking for 163 persons who at thirty yen each will provide the necessary funds. About one-third of the fund has been subscribed. As this educational work is greatly needed the plan deserves the active aid of the mission community.

The Waseda University Deans' Conference recently decided to prohibit the use of all alcoholic drinks at students' general meetings held in Okuma Kaikwan. The reasons given were (1) that former drinking at these meetings had frequently caused disorder and (2) that the expenditure was one that could well be eliminated while students were asking for contributions for the expense of the meetings.

It had been the custom during recent years for some breweries to provide beer for these occasions either free or at reduced prices. Also the breweries have had their tents or stands at the different university athletic meetings. Last year St. Paul's University Temperance Society fought this custom and were successful in having it abolished at their university.

Plans are under way to remove the First High School from its present site adjoining the Tokyo Imperial University to the location of the University Agricultural School in Shibuya, the latter being moved to the site of the former. In view of this move, the First High School students, through a chosen committee of alumni, have petitioned Shibuya to drive out the saké shops and cafés in the vicinity of the new location, requesting this action as an indication of their welcome to the High School. The matter is under negotiation.

#### MR. ITO HONOURED BY TEMPERANCE WORKERS

On the fiftieth anniversary of his signing the temperance pledge, about eighty church leaders, social workers and temperance leaders gathered at the National Y.M.C.A. in Tokyo on Sunday, November 28th, in honour of Mr. Kazutaka Ito who was called by the late Hon. Taro Ando "the father of prohibition in Japan." The gathering was arranged jointly by the National Temperance League, of which Mr. Ito was one of the founders and in which he has long been a leader, and the Tokyo Temperance Society of which he is now the president. Mrs. Ito was present also to share the joy of the occasion with her husband.

#### TEMPERANCE POSTERS

The Methodist Committee on Social Welfare has issued a new edition of their *Conservation-Temperance Posters* in Japanese, the set of five selling for fifty sen. They can be secured from the committee at 3

Aoyama Gakuin, Tokyo, and should be in every church and school, as well as in many other public places, to carry their vital message. New slides have also been prepared, including reproductions of these posters.

#### ANNUAL TEMPERANCE CONVENTIONS

Temperance workers in Japan are looking forward to welcoming Miss Anna A. Gordon, president of the World Woman's Christian Temperance Union, who will be here for the annual conventions in April. The W.C.T.U. convention will be held in Tokyo. The Temperance League convention will be held, April 13-15, in Nagoya.

#### MORE GIRLS IN PROSTITUTION THAN IN HIGH SCHOOLS

Statistics from the Police Affairs Bureau on the number of prostitutes in each prefecture and the whole Empire, give the following totals for all Japan :

<i>Shogi</i> , registered as licensed prostitutes, (1924) ... ...	52,515
<i>Geisha</i> , officially recognized as prostitutes, (1925) ... ...	79,368
<i>Shakufu</i> , barmaids, required to be prostitutes, (1925) ...	48,291
	160,154

The real significance of these figures is suggested by the fact that the latest statistics available, 1922, give the total number of girls in all the Koto Jo Gakko, next above the primary schools, as only 176,808. The missions can well afford to give the present movement against the prostitution system all the encouragement and aid possible.

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# Newspaper and Correspondence Evangelism Association

## RULES

### (A) Name and Purpose

1. This association shall be called the Newspaper and Correspondence Evangelism Association (Shimbun Tsushin Dendo Domei).
2. The purpose of the Association shall be to link together for mutual help those who are engaged or interested in Correspondence Evangelism by means of Newspapers, Magazines and Book , to promote conferences and to make other provisions for the well-being of the work.

### (B) Members and Officers

3. Members of the Association shall consist of the following :—
  - a. Two representatives from each associated body engaged in this work.
  - b. Such individuals as approve of the objects of this association and desire to help it.
4. There shall be a Chairman, Secretary and Treasurer.
5. These officers shall be elected for a period of one year at the Annual Meeting, but their offices may be renewed.

### (C) Work

6. There shall be an annual meeting of the Association in the autumn for receiving reports, the election of officers and for conference. The Chairman shall determine the place of meeting and shall notify all members one month beforehand.
7. The Chairman shall have the right of summoning special general meetings and such other meetings as he may see fit.
8. The Association shall publish thrice annually a Bulletin, which shall be distributed among all the members.
9. The Association shall distribute among associated bodies all literature produced by each.

### (D) Membership Fees

10. Associated bodies shall pay an annual fee of ¥ 25.00, which shall include the fee of two representatives.

11. Other members (Rule 3) shall pay an annual fee of ¥ 2.00.
12. The Association shall be entitled to receive gifts from sympathisers for the promotion of its objects.

### (E) Miscellaneous

13. The National Christian Council and the Federation of Christian Missions shall be entitled to nominate two representatives each to the Association. Such representatives shall have the same privileges as ordinary members, but they shall be excused the payment of membership fees.
14. The offices of the Association shall be at the Seikokai Shinseikan, 17 Takekawa Cho, Kyobashi Ku, Tokyo.
15. A two-thirds majority at the Annual Meeting is necessary for the alteration of any rule.

## Appendix

The Association was formed at a meeting of those in sympathy with the movement held at Reinanzaka Church, Tokyo, on November 14th, 1926.

The Association is to function from January 1st, 1927.

Until the Annual Meeting in 1927, the following have been elected to act as officers :—

*Chairman* : Hampei Nagao  
*Secretary* : Shoichi Murao  
*Treasurer* : W. H. Murray Walton

### *Promoters* :—

Hampei Nagao  
Kirisutokyoho Sha  
Sendai Shinseikan  
Omi Mission  
Koonkai  
Nagano Shinseikan  
Kyoto Shinseikan  
Seikokai Shinseikan

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## Rest Home for Hospital Nurses

A Rest Home for Hospital Nurses has been opened at Minamihara, Chiba Ken, about four hours by train from Tokyo. It is situated in beautiful surroundings facing the Pacific Ocean, in a place renowned for the health-giving properties of the air. There are many pleasant walks in the neighbouring pinewoods.

The Home is intended for those who require rest and recuperation. The charge is ¥1.00 per day inclusive. Full details may be had from Mrs. Colborne, Minamihara, Boshu.

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## Apartments for Missionaries on Furlough

Twenty apartments for Missionaries on furlough have been secured by Union Theological Seminary, New York, close by the Seminary, Columbia University, Teachers College, Barnard College, and Horace Mann School. Most of them consist of four completely furnished rooms each, but in case of special need larger ones may be available. The charges are materially less than one-third the current commercial rates. They are open to qualified applicants who take the Majority of their work in the Seminary itself. Applicants must be graduates of colleges of recognized standing. Detailed information can be secured from Professor Gaylord S. White, Chairman, 3041 Broadway, N. Y. Assignments for 1927-28 will be made as soon as possible after January 1st, 1927, the order of application being taken into account.

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## Book Reviews

**A STUDY OF WORLD EVANGELISATION**, by David Jenks. *Student Christian Movement, 1926. Four shillings net.*

It would seem an almost impossible task to make, within the narrow compass of 168 pages of large print, a survey that would be in any way satisfactory of the great spiritual movements of the whole Christian era, with their historical setting and background. But this little book fully justifies the attempt. The author expressly says that it is not intended to be "a history of evangelisation, still less to be a history of modern missions." It is well to remember this, for otherwise we might resent the very brief notices of certain events and the omission of various circumstances which seem to us important from the standpoint of narrative history or missionary instruction. For details we must look to other sources and these are well and fully indicated in the notes and bibliography at the end. What the writer does try to do is to give us "a study of evangelisation in relation to general history, a study of the way in which God speaks through history." And this he has done in a masterly way.

As an indication of the subjects treated, the earlier chapters are headed, The First Three Centuries, The Decay of the Roman Empire, Christian Monasticism, Evangelisation mainly outside the Roman Empire, (fourth to seventh century), The Conversion of the British Isles, The Rise of Mohammedanism, The Conversion of Central Europe, The Crusades, Evangelisation from the Ninth Century, The New World, etc., while in the later ones various fields of evangelisation in the nineteenth century are selected, to show something of the work of the Living God and the response to His Voice in modern days.

The book was written as a class text-book, and would be excellent as a handbook for teacher or scholar, or as a basis for a course of lectures, while to the ordinary reader with a moderate knowledge of history it is a thrilling vision, and one to set him thinking afresh on many things. The style, necessarily terse, is graphic and vivid. We may differ from the writer in some points, but we shall certainly be stimulated and refreshed by taking wide views of the progress of the Kingdom of God, under such competent leadership.—A. C. BOSANQUET.

**CHINA CHRISTIAN YEAR BOOK 1926, 550 pp. Christian Literature Society, Shanghai.**

The fourteenth issue of this Annual, published by the Christian Literature Society at Shanghai, and prepared under the editorship of the Rev. Frank Rawlinson, D.D., has recently made its appearance.

The first thing of significance to be noted about the book is the change of name from "China *Mission* Year Book," as it has been hitherto, to that of "China *Christian* Year Book." As repeatedly pointed out in the book itself, this change of name is indicative of the change of main emphasis placed upon the *Christian* phase of the Movement rather than upon the *Mission* phase of the same. The editor in his excellent "Interpretative Introduction" at the beginning of the book characterizes this change by such phrases as, "from Mission-centric to Christian-centric," "from Mission-centric to China-centric," and, "from Western-centric to Chinese-centric." In many parts of the book this change of emphasis upon Christian work in China is evident. Of the thirty-eight contributors of articles composing the contents of the book, sixteen, or nearly one-half, are Chinese, which is a much larger proportion of Chinese writers than had heretofore been the case. Several of the most interesting articles in the book deal mainly with this same change of emphasis upon the Chinese side of the work.

Some of the most important subjects treated are: "The Protestant Christian Movement and Political events;" "Missionaries and Special Privileges;" "The Present Attitude towards Christianity;" "Changes in the Chinese Church;" "The Changing Function of the Missionary;" "Experiments in Religious Education;" "New Trends in Literature;" "Philosophical and Religious Thought in China." All these subjects, as well as several others treated, indicate what the editor terms the "devolution" going on at present in the missionary and general religious work in China, "passing over from missionary to Chinese dominance" in practically every phase of it. This feature constitutes the present volume of the China Christian Year Book one of special and unusually great interest especially to readers outside of China who are not so well acquainted with the real ins and outs of the situation.

The four Appendices in the back of the book all bear on the same phase of transition as do many of the contributed articles. Their subjects are: "Constitution of the Kwantung Divisional Council of the Church of Christ in China;" "Resolutions of National Students Union in Re Christianity;" "Actions of Mission Organizations in Re Extrality and Toleration Clauses," and "Notes on Missionary Property Titles in China."

The volume contains "Obituaries" but neither Missionary Directories nor Mission or Christian Statistics. Presumably these are printed separately in China.

A quite complete Index ought to prove very helpful in using the volume as a book of reference to the subjects treated.

One more point of interest may be added, namely, that there are no advertisements of any kind in the book, a fact which frees the publication entirely from the thought of being a commercial venture.—A. OLTMANS.

**CHRIST AND LABOUR**, by C. F. Andrews. Published by S. C. M. 2/6.

The first contact of the Christian Church with labour problems was with the slave system of the Roman Empire. A quotation will illustrate how the Church dealt with the problem. "If alongside any false or corrupt belief, or any vicious or corrupt system, we place *one incompatible idea*, — then without any noise of controversy, or clash of battle, those beliefs and customs will wane and die. It was thus that Christianity, without one single word of direct attack, killed the ever-deepening curse of slavery." Master and servant sat together at the common table of their Lord. At the end of the worship master embraced slave and slave embraced master, giving and receiving the kiss of peace. In such an atmosphere, the Christian master for very shame, felt it impossible to refuse to the Christian slave his freedom. The '*one incompatible idea*' fulfilled its work.

In the same spirit the early Church dealt with the problem of poverty. The Apocalypse describes in lurid colours enough the horror of the early Christians at the exploitation of the poor by the rich. "Babylon the mother of harlots and abominations of the earth." If one were not so familiar with the text of Scripture, one might think one was readin' a Bolshevik polemic on the capitalist system of the present day. "The merchandise of gold and silver and beasts and horses and chariots and slaves and *souls of men*." When one reads two later chapters on Economic Imperialism and British Imperialism, on the exploitation by Europe of the weaker nations and races, one understands that even in this 20th century of Christendom the "*souls of men*" are still merchandise. The Epistle of Barnabas gives the Christian teaching and practice of those early days,— "Thou shalt make thy neighbour partaker in all things. Thou shalt not say that anything is thine own. For if ye are sharers in that which is imperishable, how much more should ye share the wealth which perisheth?" There are distinct traces of sharing of possessions as late as the third century.

After the Church had become a world power and adopted its methods, the monasteries and guilds of the middle ages still kept up the spirit of Christian brotherhood and the dignity of labour.

The problems of the "sin of usury and the just price" are discussed. Among the Jews the refusal to take interest was legally limited to fellow Jews, but the early Christian Church seems to have overleapt the boundaries of race and creed. This attitude of the Church "prevented over large areas of the earth's surface, that very evil arising which has been from time immemorial the curse of India—the evil of perpetual indebtedness."

The Chapter on the Reformation discusses the rise of the new spirit

of individualism which ran riot during the rise and development of the Industrial Revolution and made possible the almost inconceivable exploitation of the industrial workers by those who gained power over them.

The author of "Christ and Labour," Mr. C. F. Andrews, is as everyone knows, an English missionary in India and a redoubtable champion of the weak and oppressed in that country. The book is a tremendous challenge to Christian people to think out anew the implications of Christianity in this present-day world of industrial unrest.—A. C. MACDONALD.

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## PERSONAL COLUMN

*NOTE.—Items for this column should reach Miss R. Anderson, 3131 Aoki Machi, Kanagawa, Yokohama, by the 20th day of March, June, September, December, respectively. Contributors will greatly oblige by drafting items in the form now in use.*

### BIRTHS

AUMAN. On Nov. 29, to Rev. and Mrs. Clyde J. Auman, M.P., Nagoya, a son, Harvey Clyde.

LAKE. On Oct. 18, to Rev. and Mrs. Leo C. Lake, P.N., Sapporo, a son, Lawrence Pierson.

STIER. On Oct. 31, to Mr. and Mrs. W. R. Stier, formerly of the Y.M.C.A. staff in Japan, a son, Eugene Theodore.

### DEATHS

MAGUET. On Nov. 3, Miss Evelyn Maguet, P.N., at Dr. McSparren's hospital, Kobe.

### ARRIVALS

BOSANQUET. Miss A. C. Bosanquet, C.M.S., from furlough. Miss Bosanquet has resumed her work with the Christian Literature Society.

BURNETT. In September, Miss Eleanor Burnett, A.B.C.F.M., from furlough to Kobe College Faculty.

CLARK. In September, Miss Rosamond Clark, A.B.C.F.M., from a summer spent at her home in New York. Miss Clark is located in Matsuyama.

COUCH. On Nov. 26, Miss Sara M. Couch, R.C.A., from furlough. Miss Couch has returned to evangelistic work in Nagasaki.

CROSBY. In September, Miss Amy Crosby, W.A.B.F.M.S., from furlough to her former work in Misaki Tabernacle, Tokyo.

DOWNS. In September, Rev. and Mrs. Darley Downs and little son, A.B.M., from furlough to Doshisha University. Mr. Downs is now Secretary of the American Board Mission as well.

FOOTE. In September, Rev. A. Foote, D.D. and family, A.B.F.M.S., from furlough. Address: 201 Imasato Cho, Higashi Yodogawa Ku, Osaka.

FOSDICK. On Sept. 7, Miss Edith Fosdick, A.B.M., appointed for one year to Kobe College.

HAWKINS. On Oct. 26, Miss F. B. Hawkins, M.S.C.C., from furlough.

Miss Hawkins has resumed her work in the Kindergarten Training School in Nagoya.

HOLTOM. In September, Professor D. C. Holtom, D.D. and family, A.B.F.M.S., from furlough to Tokyo Gakuin. Address: 65 Miyashita Cho, Koishikawa, Tokyo.

HUTCHINSON. On Jan. 3, 1927, Rev. and Mrs. A. C. Hutchinson, C.M.S., from furlough. Rev. and Mrs. Hutchinson will be located at Omuta, Kyushu.

JENKINS. In September, Miss Louise F. Jenkins, W.A.B.F.M.S., from furlough to Hinomoto Jo Gakko, Himeji.

JESSE. On Sept. 6th, Miss Mary Jesse, W.A.B.F.M.S., from furlough to Shokei Jo Gakko, Sendai.

JORGENSEN. On Oct. 15, Mr. and Mrs. Arthur Jorgenson and four children, Y.M.C.A., from furlough. Address as formerly: 22 Gochome, Fujimi Cho, Kojimachi, Tokyo.

KANE. In September, Miss Marian E. Kane, A.B.M., for Kyoai Girls' School, Maebashi, Gunma Ken.

MANN. Rev. J. C. Mann, C.M.S., from furlough to Nishinomiya. Mr. Mann is the Local Secretary for the Central Japan Mission of the Society.

MCALL. On Sept. 17, Rev. and Mrs. C. F. McCall, U.C.M.S., from furlough to their former work in Akita.

MELINE. In August, Miss Agnes Meline, W.A.B.F.M.S., from furlough to Sendai.

MOSS. In September, Misses Vera and Blanche Moss, A.B.M., the former for a two-year term in Kobe College, the latter for one year in Baikwa Girls' School near Osaka.

MULLOY. On Sept. 9, Mr. Milton Mulloy, A.B.M., Amherst representative at Doshisha University for two years.

NIEMI. On Oct. 1, Miss Tyne Niemi, Finnish Lutheran Mission. Miss Niemi is engaged in kindergarten work in Tokyo.

NORTON. On Dec. 7, Miss E. L. B. Norton, C.M.S., from furlough to Sapporo.

NOSS. Rev. C. Noss, D.D., and family, R.C.U.S., from furlough. Dr. Noss has returned to evangelistic work in Wakamatsu. Address: 28 Torii Machi, Wakamatsu.

PEDLEY. In September, Miss Catherine B. Pedley, A.B.M., to teach English and Music in Doshisha Girls' School for two years.

PHELPS. On Oct. 15, Mr. G. S. Phelps, Y.M.C.A., from furlough. Address: 22 Gochome, Fujimi Cho, 6 Chome, Kojimachi, Tokyo.

PICKENS. On Dec. 17, Miss Lillian Pickens, F.M.M., from furlough to Osaka.

PIETERS. In December, Miss Jennie A. Pieters, F.C.A., from furlough

to resume work in Music Department, Baiko Jo Gakuin, Shimonoseki.

PIFER. In September, Miss Katherine Pifer, R.C.U.S., from furlough to Tokyo. Address: 207 Kita Arai, Nagasaki Mura, Tokyo Fu.

POST. In September, Miss Vida Post, W.A.B.F.M.S., from furlough to Hinomoto Jo Gakko, Himeji.

PUTNAM. On Sept. 9 Mr. W. Putnam, A.B.M., for a two-year term as tutor Doshisha University.

RICHEY. On Nov. 18, Miss Helen Richey, U.S.M.S., from furlough to Joshi Sei Gakuin, Tokyo.

ROWE. Mr. and Mrs. J. H. Rowe, S.B.C., from furlough. Address: 41 Kago Machi, Koishikawa, Tokyo.

SAMPSON. In October, Miss Margueretta Sampson, M.P., for kindergarten work. Miss Sampson is in the Tokyo Language School at present.

SCHANNEP. In August, Miss Maxine Schannep, A.B.M., for a three-year term in the Music Department of Doshisha Girls' School, Kyoto.

SCHWARTZ. Mrs. Laura B. Schwartz, R.C.U.S. Mrs. Schwartz's position is that of a short term worker in the business office of the Mission.

SKILES. Due to arrive Jan. 17, Miss Helen Skiles, P.E., from furlough.

WARD. In October, Miss Ruth C. Ward, W.A.B.F.M.S., from furlough to Soshin Jo Gakko, Yokohama, for Music and English.

WEED. In September, Miss Helen Weed, R.C.U.S., from furlough to resume work in the Music Department of Miyagi College, Sendai.

WILKINSON. On Oct. 11, Miss Jessie M. Wilkinson, W.A.B.F.M.S., from furlough to Zenrin kindergarten, Kobe.

WILLIAMS. Due to arrive Jan. 17, 1927: Miss Hallie R. Williams, P.E., from furlough.

WILLIAMSON. Mr. and Mrs. N. F. Williamson, S.B.C., from furlough. Address: 135 Kyo Machi, Kumamoto.

WILSON. Miss Heloise Wilson, R.C.U.S., as short term teacher of Piano in Miyagi College, Sendai.

#### DEPARTURES

FOOTE. Jan. 15, Miss Edith L. Foote, P.E., on furlough. During Miss Foote's absence Rev. J. J. Chapman will act as treasurer of the district.

GILLILAN. Nov. 14, Miss B. F. Gillilan, P.N., Shimonoseki, on health leave.

HEMPSTEAD. On Dec. 11, Miss Ethel Hempstead, M.P., via ports, on furlough.

HOLLAND. On Dec. 13, after 38 years of work among factory hands. Miss E. Holland, unofficially connected with the C.M.S.

MCLEAN. Miss Nan McLean, U.C.C., Kofu, on account of ill health. Address: Margaretsville, Nova Scotia, Canada.

SNEYD. On Nov. 2, Mr. H. S. Sneyd, Y.M.C.A., Omori, with son Stanley, on furlough. They will join Mrs. Sneyd and Karl at Pasadena.

WAINRIGHT. In Jan. on furlough, Rev. S.H. and Mrs. Wainright, M.E.

WILCOX. On Sept. 30, Miss Edith F. Wilcox, W.A.B.F.M.S., Himeji, via ports, on furlough.

#### CHANGE OF LOCATION

ACOCK. Miss Winifred Acock, W.A.B.F.M.S., from Sendai to Soshin Jo Gakko, Yokohama.

DUNLOP. Mr. J. G. Dunlop, P.N., is in the States with three of the children. Address: 431 Brock St. Kingston, Ontario, Canada.

HALL. Rev. and Mrs. M. E. Hall, A.B.M., from Maebashi to Doshisha University, Kyoto.

HEIZER. Miss Henrietta Heizer, R.C.A., from Baiko Jo Gakuin, Shimonoseki, to Ferris Seminary, Yokohoma.

KLUDT. Miss Ann Kludt, W.A.B.F.M.S., from Tokyo to Osaka.

OTT. Miss Fina Ott, A.B.M., from Taisha Mura, Hyogo Ken to Higashi Cho, Tottori.

PIERSON. Rev. and Mrs. Geo. P. Pierson, P.N., from Kitami, Hokkaido, to Rose Yochien, Otaru, till March 1927.

PORTER. Miss F. E. Porter, P.N., from Gojobashi, Kyoto, to 6 of 1 Asukai Cho, Tanaka.

REISCHAUER. Dr. A. K. Reischauer, P.N., and family from Shiba, Tokyo, to Women's Christian College, Iogi Mura, Kitatoyoshima Gun, Tokyo-Fu.

WILSON. Miss Eleanor Wilson, A.B.M., from Taisha Mura, Hyogo Ken, to 486 Sankocho, Shirokane, Shiba, Tokyo.

#### MISCELLANEOUS

NORTHERN BAPTIST MISSION. In December the following Baptist members stopped in Japan, en route to China and the Philippines, to confer with Baptist missionaries here: Dr. J. H. Franklin, Foreign Secretary of the General Board, Miss Mabelle McVeigh, Foreign Secretary of the Woman's Board, Dr. D. B. MacQueen of Rochester, and Dr. Watson of Seattle. Earlier in the fall Mrs. H. E. Goodman, President of the Woman's Board, who is on tour to all the Baptist fields, spent two weeks in Japan visiting the various stations.

PRESBYTERIAN (NORTH) MISSION. Dr. Speer, with Mrs. Speer and son, William, and Dr. Kerr sailed from Yokohama for the States Dec. 14th on the S.S. President Taft.

REFORMED BOARD MISSION. Dr. Charles E. Creitz, President of the Board of Foreign Missions, R.C.U.S., with Mrs. Creitz, and Mrs. L. L. Anewalt, President of the Woman's Board (R.C.U.S.), were visitors in Japan during the Autumn. They attended the celebration of the Fortieth Anniversary of the work of the Mission.

GUINTHER. Rev. G. H. Guinther (formerly under the R.C.U.S.) who was compelled to return home last year on account of the illness of his wife has accepted a pastorate in the U.S.A. Address: Newton, N.C., R.D. No. 11.

LEAVITT. Miss Julia Leavitt, P.N., has retired from active service and is living with Miss A. E. Morgan at Tono Machi, Matsuzaka, Ise.

MAYER. Rev. Paul S. Mayer has been chosen to succeed Dr. Umbreit as Superintendent of the Evangelical Mission in Japan.

OLTMANS. Dr. Albert Oltmans, R.C.A., accompanied by Mrs. Oltmans, completed, mid-December, a six weeks' tour of the Orient on behalf of the American Mission to Lepers, of which organization Dr. Oltmans has recently been made Executive Secretary.

UMBREIT. Dr. Umbreit, Superintendent of the Evangelical Mission in Japan, has been elected Resident Bishop of Germany. Dr. Umbreit will be located in Berlin after March 1, 1927.

WILSON. Mr. and Mrs. Jesse R. Wilson, A.B.F.M.S., formerly of Osaka, have resigned. Mr. Wilson has accepted the position of Associate Secretary of the S.V.M.U.

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